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Original Essays.

Written for the Better Way.

PHILOSOPHY AND PHENOMENA.

BY J. H. PRATT.

If every man could understand the use and purport of thinking and think, it would unloose from the thrall of his enslavement, imposed upon him by the dogmatized theorems of assumed finished thought, and imposed too by the propagandists of theorems as rank a capitalism as corporate and monopolistic as any granted to the feudal lords in the mediæval periods of our era. This state exists because men are taught not to think, but that God has revealed to ma finished thought, and to memorize that is his duty, and that is the end of the matter. And just so long as the propagandists of capitalized finished thought hold mankind in this environment, his development is as voidless as a fallen tree. If mankind had been taught to think and his attention called to what to think about by the teachers and leaders of the race, the standard of his thinking intellect would not now hinge on the theory masters to be so swung by them as to give their class the greater life and light for their light exertion.

In the foregoing paragraph I have stated the consequences of unthinking by the great mass and its proxied effects by others thinking for them, and now I will define what is thinking by the appropriation of two paragraphs from a late article in the Kansas City Journal, from the pen of R. T. Van Horn. To me it is the best definition that my attention has been called to. It reads as follows:

"Thinking is the method by which we manifest our consciousness that we are not what we are capable of being. In another sense it is a sign of development and progress. Some philosophers hold that the human mind is capable of compassing anything it can conceive, or that imagination is only the measure of ultimate attainment. This is not only a noble conception, but it is the only logical one consistent with creative wisdom, for it would be mockery to endow the soul with aspirations that could not be realized. And one of the most fascinating problems is that which we use as a heading this morning, 'What is Thinking?'

"In the first place, thinking is not an imitation. One mind cannot think the thought of another mind, yet the impulse to thinking is the same to all minds. This idea is not the usual one—that thought is generated in the brain, or that the brain is the repository of thought, but that the brain is the organ for the expression of thought. If thought was the child of the brain what would be the use of our senses? The nerves are as truly thought channels as is the brain, the latter being but the terminal of the former, the massing of the whole thought function. In this connection we must ask the reader to have in mind atomic force and its combinations as he follows this idea. That is, that the organism is but the instrument of the thing we call life. We know that the thinking capacity of one stage of our life in the body is not equal to that of another stage; the intellectual growth is as patent to our consciousness as is physical development. The child is not the boy, the boy is not the youth, nor is the youth manhood, nor manhood age. In all these stages of physical growth or progress the mind runs parallel lines. What is the lesson? Simply that the material man is the medium for the potential man, the thinking being."

Thinking is an inspiration of the mind which cannot be destroyed, and this is its prophecy, at some stage of its growth it will think within such a compass of force that the known will have supplanted theory or a faith in a being which excites an aspiration to its knowing. The first stage of the mind in its advance to the known is by intuition. Object images are reflected upon it through the channel of the material senses and the finer soul senses as well; and here deduction weaves out of the mass assumed general principles, a faith, a theory, an assumed known, infusing into such a theory a fanaticism, making it a center of force—a power,arresting the finishing hand of induction to the known. It in this dualism of intuition and deduction that has poured out all the hells on the human race. A mutually known truth is not contentious, intolerant and sanguinary, but is a unity, a harmony, a love and an equality. See what theory made of electric cloud disturbance, in its untold misery to the race, that such disturbance was an expression of the furious displeasure of God to his children on earth. The induction of Franklin destroyed that hell, as it will all others when exercised on theories which make them. There can be no known to human consciousness only by the master hand of induction. A known is a truth and does not subdivide, and whatever subdivides is stratified with error and subdivides in the exact ratio of such stratification. It is the eternal and unremitting warfare that truth wages against error which causes the subdivision, and this continues until all error is expelled from theory, when the theory classes itself with the known and is no longer theory. Since the multiplication table is a known, any theory of contention about it is as impossible as to expect oranges to grow in Labrador.

Whatever theory is admissible to the inductive retort of analysis is not true, neither can it be in nature a being of truth, because all real beings in nature have atomic, phenomenal activity and without this phenomenal activity science making induction can shape nothing, because there is nothing to shape. Truth reports a real being at the last inductive analysis. Hence, if the theory of materialism assumes that man has only a material existence, but its theory is inadmissable to inductive proof, it is prima facie evidence that the theory of materialism i s false, however well it may brief its case with the analogy of general principles, for it has no witnesses to testify before the jury. Per contra, if Spiritualism is true it answers alike to the roll call of intuition, deduction and induction, the logical triad of nature conducting to the known. If, then, Spiritualism can inductively introduce the testimony of men and women known to have once lived in the mortal state. Spiritualism is true. Either Spiritualism is true and materialism is false, or materialism is true and Spiritualism is false. The issue between these two claimants to truth is sharply drawn, one or the other is true, and the one which is true will admit of the full process of all the factors to the known, that all beings in nature advance the human to their knowing. It is evidently plain that all truth has its modes of approach, and that error or the unbeing has no such modes of approach, and witness how conscious error condensed in profitable theory resists all inductively inquisitorial methods which reflects the falseness of a theory of a natural being. If immortality is a being in nature it is inductively so. This Spiritualists know to be true and so state. It is well known again that the Bible is only theoretically based on man's immortality, and because so but a baseless theory; its original theory subdividing into three hundred other theories; each by metaphysical reasoning and impassioned declamation striving to subvert all the other theories grown out of the original false, but when you seek to apply induction to determine the central idea around which all these theories cluster, you unite all these warring factions into a united and embittered opposition. And in this they proclaim the consciousness of the falseness of their theories. But to the leaders of each it is a capitalism which floats and tides their lives with the ease, honor and consequences of an Astor and a Vanderbilt. Selfish advantages are above an inductive advantage that will disclose a truth, because a known truth is self assertive, alike honoring and distilling its usufruct to all its votaries. If the immortal life can be taught by those who live it, and by living it the best qualified to teach it, together with the moral life that best conforms its conditions, and that, too, without warring popes, bishops and priests, without billions invested in splendid church edifices, parsonages, theological colleges, monkeries, etc.; letting loose the vast army in their toil of proving nothing, diverting this waste to productive labor, converting the billions to the care of the unfortunate, to the cure of crime, heaven would decend to the earth sphere. The spirits make no charge in proving what theory does not. All intelligent Spiritualists well know that there is not a family of ordinary intelligence that may not settle to the known (by induction) the soul's immortality and its conditions of moral relations to its completest state of happiness, and that, too, by a labor of resting, recreation, the result of productive labor not invaded in the support of the divine demonstrators, while it is as well known that there is not a code religious from China to Patagonia that has anything but an opinion upon the subject, even by the oldest and most intelligent professors. So certain indeed are all these systems that they are in the bonds of theory that they make faith and not knowledge the bond of salvation and fellowship to the supposable and probable immortal life. None of these systems give any nepenthe at the end of the mortal life. It is this dark cloud that hung over my earlier life, which has devoted it to the inductive analysis of the immortality of the soul, which followingly I will introduce a page taken at random from hundreds of like inductive proofs. This phenomena was written out at the time.

Last evening from 7 to 10 p. m. (July 9th,) was held two seances in my parlor. The first a dark seance through Mrs. Aber and a cabinet seance by Mr. Aber, held once a week for developing full form materializations, the materialized forms walking out into the arena of the circle. From the first of May when we first organized for this phase, the phenomena has grown rapidly in strength and interest. This phase of the phenomena was instituted to advance the power of spirits of great intellectual attainments to write before us.

The circle of inquiry at this seance was composed of J. H. Nixon, E. S. Edwards and wife, Sarah Lovel, Phebe A. Smith, W. W. Aber and myself, and the seance by Mr. Aber; Mrs. Aber was observer at the seance given by her husband.

The objects of phenomenal use in the dark seance given by Mrs. Aber were two music boxes, one located under the sofa, the other at its side in the southeast corner of the room. The bell hung against the wall within the cabinet, in the southwest corner; the vases of flowers, the tin horn, the tablet for spirit messages, if any, were specially called to the attention of all present, and the position the medium would occupy and the means of her located identity by her constant scratching on the slate before her. The circle was now formed. The medium's position was in the north center of the room—a room sixteen feet square—with Mrs. Smith obliquely opposite, her hand resting on the seancing table, and she, the head of the circle of inquiry, curving around the room in hand-touching distance to Mr. Aber. My position was at the southwest corner of the seancing table until the medium was entranced, when I took my seat at the west side, nearly three feet from the northwest corner, facing south, the center table in my touching front, on which I placed the tablet and guitar. In two minutes after the light had been turned down the guitar trilled with its greeting. In five minutes after taking my seat at the seancing table I removed to my seat as before described. On taking my seat the guitar was there still, but suddenly its strings were struck at my left ear and quickly passed to all the circle, trilling by the way. Next the small music box with a strong noisy force was drawn out from beneath the sofa and started playing; then the large music box was wound up with such a rapid motion that it was observed by all the circle that such force could not be applied through mortal organism with such rapid execution. This was done repeatedly. At intervals the two music boxes, the guitar and the bell hanging within the cabinet were all in simultaneous play, voices joining in the chorus from the supersensate. Perfumes were sensed by all of the most delicate refinement. The most of us reported touches of hands, large and small. We were talked to through the horn and independent of it. Three voices addressed me in tones of an entirely different structure. We were fanned with a cooling force (for the evening was very warm.) Lights as distinct as stars floated and gyrated before us. An unusual concussive noise was heard by all the circle, provoking a simultaneous exclamation of "what is that?" To which Mr. Aber replied: "The spirits lifted me from the floor and let me fall."

Immediately before the seance I brought a tablet that I had been using during the day in an adjoining room, and which had not been out of my reach. I examined it critically, that I might say so, in the event of any phenomena through the medium. There was not a scratch on it, only my own writing. It was laid on the center table in my touching front, my last act before taking my seat at the entrancing table at the side of the medium, where I remained not more than five minutes before taking my stationary seat as before described. The medium could not have taken it in hand without the intervention of the spirits, nor was it possible in the darkness for her to write on parallel lines, nor to write in hand writings entirely dissimilar to her own, manufacturing at the same time the various colors of dellible and indellible substances to write with. And then to close this evidence of proof that she does not write these messages, her identity is constantly made known by her constant audible scratching noise on the slate before her.

A tablet, at the seance before, the spirits had brought and placed on my lap, writing several messages, each individualistic and in different colors, and our expectations invited like phenomena at this seance, which was responded to, by Mr. and Mrs. E. S. Edwards receiving a message from their son Charles, dying in infancy, written in red, and his name signed. This message was dropped in Mrs. Edward's lap, she exclaiming at the time: "I guess I have got a message." At this seance I received five messages, and all dissimilar in their chirography. I here transcribe verbatim the first:

Mr. Pratt: You will find by holding this to the heat a beautiful message will appear. BLACKMORE.

This message was written in blue, in a round, strong, smooth hand, large in its outlines, on a sheet of tablet paper of medium size. We could indistinctly see on the sheet below this message dim outlines, but not a word legible to the sense of any one of us. On the following morning I subjected that part of the page to heat, and this appeared:

"Mr. Pratt: I am a maiden who in disguise lead an army of nearly 5,000 men. I could not read nor write at that time, but have learned since coming to spirit life. They burned my body at the stake in the streets of Rouen, May 30, 1431, but my spirit freed from the body still lead the army on to victory, and in 1453 the war was practically closed. If you cannot tell who I am I will tell my name at the next seance."

This message was written in a plain, medium sized, upright hand, as easily read as print. Generally I knew the history of Joan of Arc, but not with such familiarity as the exact chronolgy of the events referred to in her message states, but subsequent research confirms the accuracy of her statement.

On the second sheet was inserted a pen made from the tail feather of a turkey, inserted above and coming out below of the message which it enclosed:

"This was what we used in the early part of the seventh century.

"ST. ISIDO, of Seville."

In these three messages the individuality of the writing is too well pronounced to allow a moment's doubt that the medium or any one present could have had the slightest mechanical relation in their structure. Also, at this seance I received two other messages with the like individuality of character, one signed "Robert Dale Owen," and the other from a child girl there, whom I last saw in May, 1859, then eight years old. It was a message of love dipped in the purest laver of the angels, a jewel to decorate my holiest of memories. Much other minor phenomena was had at this seance. Mrs. Abers' seance terminates with a cough, and at the end of fifty minutes we were warned of its conclusion.

J. H. Nixon, Phebe A. Smith and myself instituted a developing seance, to be held on each alternate Wednesday and Thursday, for the development of Mr. Aber in the higher intellectual phases. This I have stated before in this connection, but I feel this departure from the phenomena narrative in its results, prospectively so important in the establishment of the soul's immortality, as pleads my excuse for this tautology. At these seances the cabinet door is not closed, the spirits materializing in full form, walking out into the arena of the circle as they do, costumed in all the modes of human attire worn by the human race from its drifts, as scattered all along the stream of history, preserved by pen portraiture, painting and sculpture. If this statement shocks the credulity of any one, the fault is theirs. I must be the faithful annalist of these strange visitors, as in the past, divided away from us by the morass of ignorance and prejudice, but now being bridged by the higher, and still rising intellectual life of the race. This is no fancy picture, but the found specimens of eight to nine hundred seances in my own house, where I am master of ceremonies, and paying for the tuition.

Step by step we have increased the seancing light, until now it is graded to a close approximation to the reading of large print. We are promised a stronger light still, even daylight with windows shaded. The circle for the seance being described, formed at an average radius of seven feet from the cabinet. Mr. Aber unvaryingly entrances outside of the cabinet in full view of all the circle. On this occasion he quickly entranced, presaging good phenomena. At this seance thirty or more spirits materialized, walking out in our midst, representing race, size, sex and nationality. Five costumed as Turks, their complexion swarthy, their heads turbaned, and all with a marked and commented upon individuality. The next form following these was a modern Greek, taller, rounder, more nervous and vivacious in manner, and wearing a cap ample in size and of light brown color. Next walked out Lincoln, drawing his stately form apparently, and well considered approximately to a height of six feet or more, eight inches or more taller than the medium, whose measured height is five feet four inches. Lincoln is a frequent materializer, and nearly uniformly materializes with a well exposed shirt front in width and depth.

In this connection I will give an episode in a seance of like character on the 25th of September. We were singing with enthusiasm the "John Brown lyric," when Lincoln materialized as above described, with a well pronounced perspicuity. After he had retired into the cabinet we continued the song, and when we were in full tide in singing the verse including the line, "We'll hang Jeff. Davis on a sour apple tree," Mr. Davis materialized in our presence at the instant the song hung him, and rising his arm toward us, audibly remarked, "No, you won't," continuing, "you ought to be ashamed to sing that song." We all courteously assented, when he remarked that he and Lincoln were co-workers in human elevation, and that he had the advantage of us in the joke over the song. We all thought so.

I now return to the narrative where I digressed. The spirit Father King materialized in our presence, talked to us in a voice that rose above the din of the music, every word caught our hearing, and when he returned to the cabinet was reprimanded by the German spirit Smith for not talking plainer, the wordy combat continuing, locating our attention to the widely contrasting voices of the two spirits. J. H. Nixon's father materialized, was recognized by us all from his frequent appearance before us. So good a command has this spirit over the elements constituent of materialization that he will appear as a beardless young man, changing to middle age, his hair and beard black, gradually changing to an old man, now with beard and hair white and well frosted with age, and this, too, with undiminished presence. I think it was at this seance that Mrs. Aber measured him, his height being five feet ten inches and three-fourths. This was at his request when the measure was applied to his son, J. H. Nixon, who proved to be three-fourths of an inch shorter, which the last measured Nixon stated was the relative difference in their height. Mother Hunt materialized, the grandmother of Mr. Nixon, who a generation ago was a celebrated Hixite Quakeress preacher, and who, while at the conclusion of a sermon at Germantown, Pa., prophesied the great battle that raged there, and graphically describing its carnage and horrors, stating that many in the sound of her voice would live to see its deadly panorama of strife, see the dead scattered as leaves over the surrounding hills and hear the groans of the maimed and dying. How well since has history filled the measure of destiny in that prophecied event!

Writing by the spirits in full view of all the circle is a prominent feature of this seance being described, and in advance I had provided a tablet—kept sacred for such use—and when called for we placed it upon a table to the left front of the cabinet entrance without pencil. William Denton, who was well known to Mr. Nixon, was the first to stand by the stand and write, writing a message of thirty lines across the face of the tablet, and which was written at the rate of five hundred words a minute, by the standard of pulse beats. The next to write was the spirit Dr. Reed, writing at the table in full view of all, writing the following message:

"There is not one of you here this evening that can comprehend the marvelous change taking place in the philosophy of Spiritualism. Talking and writing as you may of the progressive development, it is at this juncture of the irrepressible conflict between Spiritualism and religion that a new philosophic light will burst upon the world, a light so intense that it will daze the skeptic for some time and then cause his heart to leap with joy over the triumph over religion." Signed by Reed, Prof. Hare, E. V. Wilson, Sam Smith, Abe. Lincoln.

Each of these signers stood materialized in full form before us, we witnessing the signing of their names, their disparity in size, gestures, and the individuality of the autograph of each. All the manuscript of spirit writing I describe is open to the examination of the doubting and curious. Nothing I state of phenomena need be taken on the weight of mere credulity. Our circle of inquiry is composed of men whose minds rest on an inductive philosophy. J. H. Nixon reports the phenomena of each one of these intellectual seances at the following, when it is read, discussed, amended if thought to be in error, and then accepted by the full vote of the circle.

I will now paragraph from notes made at the time, and the manuscript before me, the phenomena had at the dark seance given by Mrs. Aber July 11th. At this seance we received eight messages, representing as many hand-writings; representing English, German, French, Greek and Chinese. Six different colors were represented in these messages. These writings, last above referred to, were written on a single page of a large tablet size. But to me the most striking feature of this discarnate rendering was the name Maggie Green, in brown, written at the right hand corner, close to

Concluded on Page 8.

Written for The Better Way.

"BOSH AND BRAN."

BY LYMAN C. HOWE.

Dwight L. Moody is a sensation wherever he goes. He has the personal qualities to inspire interest and enthusiasm, even though he mock at reason and mutilate moral sense. He is evidently in earnest, and doubtless believes—or thinks he believes—the doctrines he advocates. Conviction is contagious. The man in earnest, who believes all he says, is a power among men, and the most palpable absurdities pass unobserved by his credulous admirers. Indeed, it is remarkable how we all accept, without question, self-evident errors to which our attention has not been directed and which habit has presented as truth.

Religious prejudice blinds sharp-eyed intellects trained to obedience on that line, though critically exact and logically consistent on others. The psychology of precedence is a terrible slave-master, whose authority strengthens as the years grow between the objective source and the passive recipient. The millions are under this moral ban. They instinctively accept what heredity and social education impress, seldom questioning the rational consistency of what they have been taught from childhood, and many do not dare to question the assumptions of theology. All these things give such a man as D. L. Moody tremendous advantage, and he knows how to use it.

Mr. Moody is now in Buffalo, creating a wide interest, even among cultured people who in the quiet of home marvel at the absurdities put forth as authority, and the extravagant claims made for such a pseudo-religion. But he mixes much truth and good sense with the fiction and folly of his creed.

Brother Montague gave a sketch of his experience with the famous Evangelist, from which the heading of this article is taken.

His aged mother desired to meet Mr. Moody and take him by the hand—which might be a talisman and stay to her spiritual condition, trembling at the verge of the great mystery. Her son accompanied her, and, of course, the Evangelist inquired of his soul, and if he was a Christian. His frank and free reply startled the great saver of souls and dictator of faith to the gullible thousands.

"If you call Spiritualism Christianity, I may be a Christian."

"What! you are not a Spiritualist in the common acceptance, are you?'

"I am," modestly replied Bro. Montague.

To which the pious orator replied, "Bosh and bran."

To a Spiritualist this reveals ignorance as well as lack of refinement, but it was legitimate for Mr. Moody. Like many thousands more, he probably has never sought to know anything of Spiritualism except the evil gossip and vulgar travesties perpetrated in the interest of creeds and the support of superstition. But Mr. Moody can accept as divine authority the stories covered with the dust of eighteen centuries, labeled the "Word of God," and indignantly repel any criticism of the claims of infallibility for the book he worships.

In his little book, "Heaven, Where it is, Its Inhabitants, and How to Get There," he tells us that "what the Bible says about heaven is just as true as what it says about everything else. It is inspired."

Does inspiration necessarily imply infallibility? Is inspiration revelation? Mr. Moody evidently confounds the two and misleads his hearers who truthfully accept him as authority, and thousands do this blindly, whose reason, if appealed to, would repudiate his absurd assumptions. His reasons for believing the Bible is inspired must strike rational minds familiar with the book as nothing less than ludicrous. This is the way he states it:

"We believe it is inspired because there is nothing in it that could not have come from God. God is wise and God is good. There is nothing in the Bible that is not wise, and there is nothing in it that is not good. If the Bible had anything in it that was opposed to reason, or to our sense of right, then perhaps we might think that it is like all the books in the world, written merely by men. * * * There is nothing at all in the Bible that does not conform to common sense. * * * It is a great deal easier to believe that man was made after the image of God than it is to believe, as some young men and women are being taught now, that he was once a monkey."

In view of such drivel as this it is not difficult to believe that some are monkeys yet.

But he continues: "Like all the other wonderful works of God, this book bears the sure stamp of its author. It is like Him. All there is in the Bible about God, about man, about redemption, and about a future state, agrees with our own ideas about right, with our reasonable fears and with our personal experiences."

When Brother Moody sets forth such claims for "our ideas of right" and with "our experience," he implicates all reasoning beings. But he evidently means only himself and those as blind and stupid as he. If he had said "my reason" and "my experience," no one could justly dispute him, however doubtful the "experience" might appear. It may be agreeable to Mr. Moody's reason and sense of right that an infinite God should create countless millions of sentient beings, who have no choice as to how they shall be made and circumstanced, and doom 99 per cent. of all He endows with life to eternal woe, but to enlightened human beings who have advanced beyond the monkey, such a conception is shocking and blasphemous. It may be consistent with his ideas of right that God should massacre whole tribes of helpless men, women and children in honor of His great name (?) but those who have a discriminative sense of justice are shocked and repelled from such a god. Mr. Moody thinks the philosophy of life as illustrated in the experiences of Spiritualists who can prove what they assert, "and give a reason for the faith that is in them" is "bosh and bran." Very likely. A mind that sees beauty and consistency in these monstrous travesties upon the character of God and the nature of man, and whose sense of right approves everything that is in the Bible could hardly be expected to see anything but "bosh and bran" in a consistent, rational philosophy or in human experiences that were not shadowed by his hideous theology and haunted by a personal devil and fears of hell.

The Bible is a book of great merit. In it the wisdom of many centuries is reflected. The experience it chronicles are suggestive and may be helpful to all progressive thinkers. The spiritual source of much it expresses is plain to Spiritualists who compare and observe. The same law that underlies modern phenomena is clearly discernible in the threads of light that runs through all its pages and tinge its gloom with hopeful prophecies and blessed reflections, to compensate for the darkness flung over its myth and mysteries from the night mare of a barbarous and savage age. But when modern bigots insist upon its being received as the infallible word of God, and declare it all divine, and insult our reason and common sense with the ridiculous assertion that "there is nothing in it that is not good," and then denounce Spiritualism as "bosh and bran," the proof that man "was once a monkey," and that he is a monkey still, is too apparent to require more proof. If the monkey takes exceptions to the imputation our apology is that some monkeys have advanced beyond this primitive type!

There are an earnest of possibilities in all. Hence we may reasonably hope that the disgrace which now appears as the resultant of ages of mental bondage and, therefore, of moral darkness, will ultimately pass away, and the "bosh and bran" of theological ignorance will cease to slobber in the high name of religion and abuse the world with assumptive dictation doled out in dreamy drivel.

Spiritualists are in some measure responsible for the popular ignorance and pious prejudice against us. There has been much reckless and random talk, which is not only shocking to religious sensitives, but repulsive to the finer feelings and higher natures of all cultured people. The most blatant blasphemer who professes a belief in spirit communion is taken as a representative of the cause he advocates; and such get the ear of the people and leave the impress of their vulgar harangue grating upon the sensibilities of candid people, and by it the great cause of Spiritualism is misinterpreted, and its superior philosophy and superlative morality are ignored or denied, while the flippant jargon of passionate ranting and ignorance—however sincere and well meant—repeat the echo of their folly and superficial saints, "roll it as a sweet morsel under their tongue."

If we would not be misrepresented we should take good care that we do not misrepresent ourselves. Then our enemies will alone be responsible.

Written for The Better Way.

WAYSIDE JOTTINGS.

BY MATTIE E. HULL.

This morning, the 13th, finds me in the beautiful city of Portland, Oregon. I hope none of my readers will anticipate a detailed account of our journeyings, or minute descriptions of the country through which we pass, or may chance to stop for a long or short time, for that would be impossible.

On the night of the 2d, we locked the doors of our home in the great city of Chicago and set our faces westward. We boarded the Wisconsin Central train at 6:15 and left it the following morning for a three days' sojourn in the beautiful city of Minneapolis. Dr. Aspinwall, an old and energetic worker in the ranks of Spiritualism, was responsible for our visit there. Having the interest of the cause at heart, and desiring to improve every opportunity to enlighten the public mind on the philosophy of Spiritualism, he invited us to put in a Sunday's work in the elegant hall where himself and wife hold forth each Sunday.

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From Our Reporter's Note Book.

THE RAMBLER.

No. 5.

"Spirit photographs! Why, how in the world do you get them?"

"Sit for them before a camera manipulated by a so-called spirit photographer—a medium who furnishes the conditions necessary for spirits to impress their likeness on the plate at the moment that yours is taken."

"No tricks about it?"

"I doubt if a genuine medium knows how to counterfeit them; for they are mostly amateurs in the science of photography and just about know enough of the business to get a commonplace impress of yourself. But when sitting for spirit photographs your own likeness falls into insignificance beside the wonderful fact that a half dozen other faces—faces of the dead—surround your own."

'Are they recognizable?"

"Mostly. But frequently there are faces on it that you do not recognize, and for which the photographer himself cannot account. Sometimes they are all strangers to you, but may be known to your immediate friends or relatives with whom you come in daily contact—spirits often finding more congeniality for a stranger than they do with their kith and kin."

"Why is this?"

"Temperament; habits; desires; tastes; thoughts, and degree of sensitiveness. The latter qualification denoting a tendency towards mediumship, and makes man a veritable beacon light for spirits who are still on the earth plane and striving to work out their own salvation by aiding mortals in their daily avocations through suggestions by impression and inspiring them on to do good generally. And as like attracts like in spirit, we are more apt to have strangers with us than our own friends—especially if the latter have been gone any length of time or were morally advanced before departing from this mundane sphere. This may speak somewhat in favor of evil spirits having the precedence in the intercommunion with mortals, but such is not the case. Our own moral tendency and actions protect us from really evil minded spirits or attractions, and only viciousness and lust attract their like. And all earth bound spirits are not bad. The majority of them are undeveloped spiritually—not having rid themselves of worldliness and little passions that many good persons are troubled with. Some are pentinent and aspire for respectable or moral company. This already elevates them so as to be able to come into your environments, and thus you may have the photograph of a former convict on your plate. But this need not frighten you if your own conscience is clear. Sometimes the attraction of a vicious or malicious spirit may serve as a lesson; for it tells the tale of some little evil deed we have been guilty of some selfishness in depriving another of a just merit due him, or of some injustice to a brother mortal, or of some evil report, we in a moment of weakness, have spread concerning another, etc., as our own intelligence can best inform us of if we will but review our past and admit our wrongs to ourselves."

"Then there is even a philosophy connected with spirit photography?"

"Indeed, and one that will serve as a proof of that which we will not believe when instructed by others."

Who is your spirit photographer in the city?"

"F. N. Foster. He is comparatively an amateur in the art of photography—having had to learn it without instructions. But that is secondary consideration. His gift in connection with it is one of the most wonderful in the Spiritual Science, and still an unexplainable mystery both to himself and savants in the cause. Besides faces he also photographs what we may call the thoughts of a person. A lady recently had the photograph of a dog taken on her plate simply by thinking of the animal—a fact that Mr. Foster knew nothing about. In another instance a medium was told by her Indian guide before going that he would have the photograph of a tomahawk taken on her picture at the sitting. When the photograph was shown to her a tomahawk covered her breast, poising as a broach—another fact that the photographer did not know. Whether due to the spirit holding a tomahawk in position during the process, or to the thought in the sitters mind, is indifferent. The phenomena is one that should make an intelligent man reflect, and not forget that there is more between heaven and earth than is dreamt of in his philosophy." HAWKEYE.

Psychometry.

Dr. Buchanan says: "Psychometry is measuring the universe by the power of our individual souls. The ability of knowing things by the all-grasping power of the soul, will, if used rightly, guide to right living. The majority are positively and densely ignorant of their own souls. The perceptive and reflective faculties are located in the front of the brain, the energetic in the back. The organs of the most wonderful interior perceptions are hidden in the most interior portion of the brain. All our surroundings affect us, wherever we go; changes in the atmosphere cause changes in our psychic as well as physical conditions; the very ground we walk on affects us."

Written for The Better Way.

SPIRIT COGITATIONS.

In Two Parts.

Part II.

BY JOHN WETHERBEE.

Mediumship is the most important factor in the modern spiritual movement. Without it there would have been no Modern Spiritualism, no evidence of a future life for man when this mortal life was ended. We would have had and did have many of the ideas that Spiritualism teaches, but they were and are based on faith, hope and intuitions and also superstitions, but not on evidence. Modern Spiritualism with its sensuous proof has endorsed them and changed such rational and hopeful ideas in the human heart, from faith and hope to facts; but that has been done by what is now familiar to us, and called mediumship; without it there would have been no "dawning light," such as we have to-day.

In a broad sense all of us are mediums, it means sensitiveness to influences; some for one thing and some for another, in one it is music, another poetry, another invention, another business foresight; genius also, is a form of mediumship. These forms are not mediumship in the ordinary sense of the term. There are also other forms that are more pronounced, such as inspiration, trance, healing and often associated with abnormal conditions. Such mediumship without recognition, has always existed, but is not the mediumship that is the "important factor" in itself of the spiritual movement: it would not have reached departed spirits and made them intelligently manifest to us human beings; very valuable mediumship, however, supplying food to the hungry human mind. When a spirit world and a future life have been demonstrated, it is rational to attribute such influences to departed spirits and even extending them backwards over the world's history and it rationally accounts for many of the mysteries of the human race, and gives a double hearing to such gifted ones, to assemblies who understand the source of such influences.

The mediumship which is the "important factor" in the movement, is that for the sensuous or physical manifestations which gives the intelligence that comes from departed spirits. Intelligence is a human quality and must come from a human being, one in the form or one out of it; if not from the former, then the latter and that being proved, Modern Spiritualism is born, and it is the phenomena that do that, and doing that, throws lustre on such phases of mediumship as ought otherwise be considered freaks of genius.

So, then, Modern Spiritualism reduced to its lowest terms, means physical phenomena, which are its only distinguishing feature, every thing else is the common property of all the isms, but the fact that Modern Spiritualism or the phenomena claims makes this "common property" its own and brings these others of various phases under the head of mediumship.

It seems to me, then, that every Spiritualist must see the value of the physical manifestations; the evidence to the senses that man survives the death of his body, that is the kind of evidence the nineteenth century wants, and what science wants, with this, then, as an introduction I propose to say a few words on this "important factor" of the modern spiritual movement—mediumship for physical manifestations.

It seems to me the important thing in this connection is the facts presented; the source, or the medium is a secondary affair. I am a great believer and lover of what is called clean Spiritualism. I want a medium who is such an "important factor" to be a true man or woman, reliable, virtuous, and honest, but that is not the important point, we want the phenomena, they are what give us a sensuous knowledge of a future life which would otherwise have been a mystery. The goodness or badness of a medium's character has nothing to do with the fact, though it may have much to do with its influence, in the latter case it may make us careful to prove all things, holding fast only to what commends itself. I am, however, speaking of facts not suppositions or probabilities. It would be a grand thing if all mediums were of high character, but we must take them as we find them; lucky when they are high toned, free from all deceit or taint of fraud, but we must remember that mediumship and morals are two different and separate qualities in the human organization. One may be a good medium and a bad person; or a bad medium and a good person; when the latter is the combination, it is a very pleasant and valuable circumstance, but the important thing is the fact or the test that the intelligence is from a spirit and not any faker or chalatan's imposition. We don't want to be deceived and we are now speaking only of positive facts. An unmistakable test of spirit intelligence through a medium whose reputation is below par and needs watching is more valuable than a less pronounced one or an uncertain one through a medium as perfect as the virgin Mary. Do not say now that "shadows" does not know or recognize goodness from badness, honesty from deception, for no one has a higher appreciation of virtue than I have. With my experience I will have nothing to do with a medium who will stoop to fraud in these sacred matters, and I wish there was not the commercial temptation, but how can it be helped? Mediums must earn their living same as ministers or anybody else, and it seems to me that spirits are none too particular through whom they manifest, like the sun it shines as readily through the windows of a shanty as through a palace.

Take, for instance, Mrs. Elsie Reynolds, she is a first-class materializing medium and there are some people who consider her a fraud. I know she is a medium for I have had experience with her. I investigated the matter for Luther Colby and A. B. French and am sure she was connected in that case with fraud, but while investigating the evidence she gave a test seance in Philadelphia to J. M. Roberts and others, and under the most absolute test conditions gave genuine manifestations and I felt under the circumstances she would not stretch her gifts into fraud again, so facetiously ended my report with "not guilty but don't do it again," feeling that that was a mild admonition.

I do not blame those who have positive evidence of fraud for never speaking for or against such mediums in the papers that they edit. I think I would do the same, and yet I have had absolute evidence of spirit manifestations through mediums that others have found cheating. One must detect a cheat himself, he must witness a genuine manifestation himself, for seeing is believing. Spiritualism is a matter of experience rather than testimony. I, however, often testify because I have good evidence that a great many people like to read my testimony, and I have had advantages in witnessing manifestations over most people and the spirits say "write."

One of the best tests I ever had I have had the past year. It is absolutely positive it came from the spirit it claimed to come from and yet this person has been called a fraud by one capable of judging, but the fact that that good spirit came through that person to me is advice to me to draw it mild on the fraud, if there was one, which I think doubtful, there certainly was none in the communication I received.

It seems to me like this, suppose we are as Greely was in a starving condition; suppose a man with the smallpox or a leper reaches us with food, shall we refuse it because of the uncleaness of the medium who brings it? Of course it would be better through a clean source. Shall we refuse it and die because it comes otherwise?

W. L. GARRISON.

The following letter from Margaret Parker to the London Truth tells in a nutshell, the devotion of William Lloyd Garrison to Spiritualism:

Sir—In the year 1876 it was my privilege to meet William Lloyd Garrison, the grandest of philanthropists in the city of Boston, and from that time until the day of his death we were warm friends. He it was who took me to see and have a seance with a lady medium who had often been the means of inspiration to himself. On our way he said to me: "Spiritualism is not to me a matter of belief, it has long since become a matter of knowledge. Now," said he, "you are newly landed in Boston; she knows nothing of you. When you come into her presence say nothing, so that she may not recognize that you are English." We were both shown into a lower room, and then I was taken to an upstairs drawing room to the medium. I merely bowed and sat down. She almost immediately passed into the trance condition, and the control said: "You have come over the great waters; you will cross and recross many times. You are like the one down stairs: you must become a liberator of the people." After much more the control said: "You have something in that satchel we wish to see." I opened my sealskin bag, and the medium took out a cabinet family group which had been taken before I left home—my husband, self and seven children. She counted them one by one, and then said under control: "We see that one of your sons will soon be in the spirit world. He will be taken by what will appear an accident, but we want you to remember that it is no accident. It is all ordered by infinite love. We are not often permitted to speak of coming death, but we see that it will be a comfort to you when the time comes." And so it was. Just a few months after my return home one of my bright boys was fatally injured at football, and on his deathbed he saw the attendant angels all around him. His deathbed was so glorious that it truly seemed as if the gates of the Celestial City were thrown wide open, and we all caught a glimpse of glory. Mr. Garrison was a guest at my Scottish home in 1877. My husband and I gave him a reception, at which many noted men were present, and he showed to the guests that evening a number of photographs taken both in America and this country. He was always glad to testify of the faith that was in him, regarding the evidence of a brighter life beyond. We never met without the subject of communion being discussed. MARGARET E. PARKER.

If you would be capable, cultivate your mind; if you would be loved, you must cultivate your heart.

Spend less nervous energy each day than you make.

Written for The Better Way.

"BOSH AND BRAN."

BY LYMAN C. HOWE.

Dwight L. Moody is a sensation wherever he goes. He has the personal qualities to inspire interest and enthusiasm, even though he mock at reason and mutilate moral sense. He is evidently in earnest, and doubtless believes—or thinks he believes—the doctrines he advocates. Conviction is contagious. The man in earnest, who believes all he says, is a power among men, and the most palpable absurdities pass unobserved by his credulous admirers. Indeed, it is remarkable how we all accept, without question, self-evident errors to which our attention has not been directed and which habit has presented as truth.

Religious prejudice blinds sharp-eyed intellects trained to obedience on that line, though critically exact and logically consistent on others. The psychology of precedence is a terrible slave-master, whose authority strengthens as the years grow between the objective source and the passive recipient. The millions are under this moral ban. They instinctively accept what heredity and social education impress, seldom questioning the rational consistency of what they have been taught from childhood, and many do not dare to question the assumptions of theology. All these things give such a man as D. L. Moody tremendous advantage, and he knows how to use it.

Mr. Moody is now in Buffalo, creating a wide interest, even among cultured people who in the quiet of home marvel at the absurdities put forth as authority, and the extravagant claims made for such a pseudo-religion. But he mixes much truth and good sense with the fiction and folly of his creed.

Brother Montague gave a sketch of his experience with the famous Evangelist, from which the heading of this article is taken.

His aged mother desired to meet Mr. Moody and take him by the hand which might be a talisman and stay to her spiritual condition, trembling at the verge of the great mystery. Her son accompanied her, and, of course, the Evangelist inquired of his soul, and if he was a Christian. His frank and free reply startled the great saver of souls and dictator of faith to the gullible thousands.

"If you call Spiritualism Christianity, I may be a Christian."

"What! you are not a Spiritualist in the common acceptance, are you?'

"I am," modestly replied Bro. Montague.

To which the pious orator replied, "Bosh and bran."

To a Spiritualist this reveals ignorance as well as lack of refinement, but it was legitimate for Mr. Moody. Like many thousands more, he probably has never sought to know anything of Spiritualism except the evil gossip and vulgar travesties perpetrated in the interest of creeds and the support of superstition. But Mr. Moody can accept as divine authority the stories covered with the dust of eighteen centuries, labeled the "Word of God," and indignantly repel any criticism of the claims of infallibility for the book he worships.

In his little book, "Heaven, Where it is, Its Inhabitants, and How to Get There," he tells us that "what the Bible says about heaven is just as true as what it says about everything else. It is inspired."

Does inspiration necessarily imply infallibility? Is inspiration revelation? Mr. Moody evidently confounds the two and misleads his hearers who truthfully accept him as authority, and thousands do this blindly, whose reason, if appealed to, would repudiate his absurd assumptions. His reasons for believing the Bible is inspired must strike rational minds familiar with the book as nothing less than ludicrous. This is the way he states it:

"We believe it is inspired because there is nothing in it that could not have come from God. God is wise and God is good. There is nothing in the Bible that is not wise, and there is nothing in it that is not good. If the Bible had anything in it that was opposed to reason, or to our sense of right, then perhaps we might think that it is like all the books in the world, written merely by men. * * * There is nothing at all in the Bible that does not conform to common sense. * * * It is a great deal easier to believe that man was made after the image of God than it is to believe, as some young men and women are being taught now, that he was once a monkey."

In view of such drivel as this it is not difficult to believe that some are monkeys yet.

But he continues: "Like all the other wonderful works of God, this book bears the sure stamp of its author. It is like Him. All there is in the Bible about God, about man, about redemption, and about a future state, agrees with our own ideas about right, with our reasonable fears and with our personal experiences."

When Brother Moody sets forth such claims for "our ideas of right" and with "our experience," he implicates all reasoning beings. But he evidently means only himself and those as blind and stupid as he. If he had said "my reason" and "my experience," no one could justly dispute him, however doubtful the "experience" might appear. It may be agreeable to Mr. Moody's reason and sense of right that an infinite God should create countless millions of sentient beings, who have no choice as to how they shall be made and circumstanced, and doom 99 per cent. of all He endows with life to eternal woe, but to enlightened human beings who have advanced beyond the monkey, such a conception is shocking and blasphemous. It may be consistent with his ideas of right that God should massacre whole tribes of helpless men, women and children in honor of His great name (?) but those who have a discriminative sense of justice are shocked and repelled from such a god. Mr. Moody thinks the philosophy of life as illustrated in the experiences of Spiritualists who can prove what they assert, "and give a reason for the faith that is in them" is "bosh and bran." Very likely. A mind that sees beauty and consistency in these monstrous travesties upon the character of God and the nature of man, and whose sense of right approves everything that is in the Bible could hardly be expected to see anything but "bosh and bran" in a consistent, rational philosophy or in human experiences that were not shadowed by his hideous theology and haunted by a personal devil and fears of hell.

The Bible is a book of great merit. In it the wisdom of many centuries is reflected. The experience it chronicles are suggestive and may be helpful to all progressive thinkers. The spiritual source of much it expresses is plain to Spiritualists who compare and observe. The same law that underlies modern phenomena is clearly discernible in the threads of light that runs through all its pages and tinge its gloom with hopeful prophecies and blessed reflections, to compensate for the darkness flung over its myth and mysteries from the night mare of a barbarous and savage age. But when modern bigots insist upon its being received as the infallible word of God, and declare it all divine, and insult our reason and common sense with the ridiculous assertion that "there is nothing in it that is not good," and then denounce Spiritualism as "bosh and bran," the proof that man "was once a monkey," and that he is a monkey still, is too apparent to require more proof. If the monkey takes exceptions to the imputation our apology is that some monkeys have advanced beyond this primitive type!

There are an earnest of possibilities in all. Hence we may reasonably hope that the disgrace which now appears as the resultant of ages of mental bondage and, therefore, of moral darkness, will ultimately pass away, and the "bosh and bran" of theological ignorance will cease to slobber in the high name of religion and abuse the world with assumptive dictation doled out in dreamy drivel.

Spiritualists are in some measure responsible for the popular ignorance and pious prejudice against us. There has been much reckless and random talk, which is not only shocking to religious sensitives, but repulsive to the finer feelings and higher natures of all cultured people. The most blatant blasphemer who professes a belief in spirit communion is taken as a representative of the cause he advocates; and such get the ear of the people and leave the impress of their vulgar harangue grating upon the sensibilities of candid people, and by it the great cause of Spiritualism is misinterpreted, and its superior philosophy and superlative morality are ignored or denied, while the flippant jargon of passionate ranting and ignorance however sincere and well meant repeat the echo of their folly and superficial saints, "roll it as a sweet morsel under their tongue."

If we would not be misrepresented we should take good care that we do not misrepresent ourselves. Then our enemies will alone be responsible.

Written for The Better Way.

WAYSIDE JOTTINGS.

BY MATTIE E. HULL.

This morning, the 13th, finds me in the beautiful city of Portland, Oregon. I hope none of my readers will anticipate a detailed account of our journeyings, or minute descriptions of the country through which we pass, or may chance to stop for a long or short time, for that would be impossible.

On the night of the 2d, we locked the doors of our home in the great city of Chicago and set our faces westward. We boarded the Wisconsin Central train at 6:15 and left it the following morning for a three days' sojourn in the beautiful city of Minneapolis. Dr. Aspinwall, an old and energetic worker in the ranks of Spiritualism, was responsible for our visit there. Having the interest of the cause at heart, and desiring to improve every opportunity to enlighten the public mind on the philosophy of Spiritualism, he invited us to put in a Sunday's work in the elegant hall where himself and wife hold forth each Sunday.

We were more than pleased with our reception in Minneapolis. Dr. and Mrs. Aspinwall are among our foremost workers, and I am rejoiced to know that their services are so well appreciated, especially in their home city. They hold meetings regularly every Sunday morning and afternoon in Odd Fellows Hall and have a large attendance. In addition to this, they give sittings for development; Mrs. Aspinwall gives business and test sittings and holds three seances each week. It was our privilege to attend one of he seances and was much pleased with the results. Mr. Hull and myself were invited to the cabinet, (which was simply a small room separated from the parlors by a portiere) and a shadowy form appeared before us, bearing so strong a resemblance to Ed. S. Wheeler, that for a moment I was so peculiarly affected I could scarcely stand. It bore no resemblance to a human body, save in shadowy form and outlines. The hand was like no mortal hand I had ever touched, and the form faded before my eyes ere I took my seat. We knew it was impossible for Mrs. Aspinwall to have an accomplice, and the form bore no more resemblance to the medium than the writer. Several small forms appeared, some of them vanished out of our sight on the outer side of the drapery. The circle was composed of as fine people as I ever met, which undoubtedly helped much in the production of good manifestations. On Sunday p. m., while we were visiting in a social way with the Dr. and Mrs. Aspinwall, "Prairie Fower," one of Mrs. Aspinwall's controls, gave me several tests and good words, that will be long remembered.

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Our extended ride through North Dakota seemed dreary enough, with nothing save now and then a little house to break the monotony of the brown and seemingly barren lands. Nearly all of our journey through Idaho was in the night, consequently we missed much of the interesting scenery through that country. After we left Helena, Montana, we found a perfect winter, and traveled one day in a driving snow storm. One does not on this route ascend to a very great height the Rockies, but they were covered with snow, and although two mountain climbers in the shape of iron horses were pulling the train, consisting of eleven coaches, we were stuck in the snow, and it was with difficulty we made our journey through some places in the Rocky Mountain belts.

Within twelve hours from the time we were looking out upon snow covered peaks, we were amid beautiful foliage under the clearest of skies in the magnificent state of Washington. We passed over beautiful lands under the cultivation of the red man. Some of them live in cozy houses modern in style, others in the rude wigwams.

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"Sit for them before a camera manipulated by a so-called spirit photographer—a medium who furnishes the conditions necessary for spirits to impress their likeness on the plate at the moment that yours is taken."

"No tricks about it?"

"I doubt if a genuine medium knows how to counterfeit them; for they are mostly amateurs in the science of photography and just about know enough of the business to get a commonplace impress of yourself. But when sitting for spirit photographs your own likeness falls into insignificance beside the wonderful fact that a half dozen other faces—faces of the dead—surround your own."

'Are they recognizable?"

"Mostly. But frequently there are faces on it that you do not recognize, and for which the photographer himself cannot account. Sometimes they are all strangers to you, but may be known to your immediate friends or relatives with whom you come in daily contact—spirits often finding more congeniality for a stranger than they do with their kith and kin."

"Why is this?"

"Temperament; habits; desires; tastes; thoughts, and degree of sensitiveness. The latter qualification denoting a tendency towards mediumship, and makes man a veritable beacon light for spirits who are still on the earth plane and striving to work out their own salvation by aiding mortals in their daily avocations through suggestions by impression and inspiring them on to do good generally. And as like attracts like in spirit, we are more apt to have strangers with us than our own friends—especially if the latter have been gone any length of time or were morally advanced before departing from this mundane sphere. This may speak somewhat in favor of evil spirits having the precedence in the intercommunion with mortals, but such is not the case. Our own moral tendency and actions protect us from really evil minded spirits or attractions, and only viciousness and lust attract their like. And all earth bound spirits are not bad. The majority of them are undeveloped spiritually—not having rid themselves of worldliness and little passions that many good persons are troubled with. Some are pentinent and aspire for respectable or moral company. This already elevates them so as to be able to come into your environments, and thus you may have the photograph of a former convict on your plate. But this need not frighten you if your own conscience is clear. Sometimes the attraction of a vicious or malicious spirit may serve as a lesson; for it tells the tale of some little evil deed we have been guilty of some selfishness in depriving another of a just merit due him, or of some injustice to a brother mortal, or of some evil report, we in a moment of weakness, have spread concerning another, etc., as our own intelligence can best inform us of if we will but review our past and admit our wrongs to ourselves."

"Then there is even a philosophy connected with spirit photography?"

"Indeed, and one that will serve as a proof of that which we will not believe when instructed by others."

Who is your spirit photographer in the city?"

"F. N. Foster. He is comparatively an amateur in the art of photography having had to learn it without instructions. But that is secondary consideration. His gift in connection with it is one of the most wonderful in the Spiritual Science, and still an unexplainable mystery both to himself and savants in the cause. Besides faces he also photographs what we may call the thoughts of a person. A lady recently had the photograph of a dog taken on her plate simply by thinking of the animal—a fact that Mr. Foster knew nothing about. In another instance a medium was told by her Indian guide before going that he would have the photograph of a tomahawk taken on her picture at the sitting. When the photograph was shown to her a tomahawk covered her breast, poising as a broach—another fact that the photographer did not know. Whether due to the spirit holding a tomahawk in position during the process, or to the thought in the sitters mind, is indifferent. The phenomena is one that should make an intelligent man reflect, and not forget that there is more between heaven and earth than is dreamt of in his philosophy." HAWKEYE.

Psychometry.

Dr. Buchanan says: "Psychometry is measuring the universe by the power of our individual souls. The ability of knowing things by the all-grasping power of the soul, will, if used rightly, guide to right living. The majority are positively and densely ignorant of their own souls. The perceptive and reflective faculties are located in the front of the brain, the energetic in the back. The organs of the most wonderful interior perceptions are hidden in the most interior portion of the brain. All our surroundings affect us, wherever we go; changes in the atmosphere cause changes in our psychic as well as physical conditions; the very ground we walk on affects us."

Written for The Better Way.

SPIRIT COGITATIONS.

In Two Parts.

Part II.

BY JOHN WETHERBEE.

Mediumship is the most important factor in the modern spiritual movement. Without it there would have been no Modern Spiritualism, no evidence of a future life for man when this mortal life was ended. We would have had and did have many of the ideas that Spiritualism teaches, but they were and are based on faith, hope and intuitions and also superstitions, but not on evidence. Modern Spiritualism with its sensuous proof has endorsed them and changed such rational and hopeful ideas in the human heart, from faith and hope to facts; but that has been done by what is now familiar to us, and called mediumship; without it there would have been no "dawning light," such as we have to-day.

In a broad sense all of us are mediums, it means sensitiveness to influences; some for one thing and some for another, in one it is music, another poetry, another invention, another business foresight; genius also, is a form of mediumship. These forms are not mediumship in the ordinary sense of the term. There are also other forms that are more pronounced, such as inspiration, trance, healing and often associated with abnormal conditions. Such mediumship without recognition, has always existed, but is not the mediumship that is the "important factor" in itself of the spiritual movement: it would not have reached departed spirits and made them intelligently manifest to us human beings; very valuable mediumship, however, supplying food to the hungry human mind. When a spirit world and a future life have been demonstrated, it is rational to attribute such influences to departed spirits and even extending them backwards over the world's history and it rationally accounts for many of the mysteries of the human race, and gives a double hearing to such gifted ones, to assemblies who understand the source of such influences.

The mediumship which is the "important factor" in the movement, is that for the sensuous or physical manifestations which gives the intelligence that comes from departed spirits. Intelligence is a human quality and must come from a human being, one in the form or one out of it; if not from the former, then the latter and that being proved, Modern Spiritualism is born, and it is the phenomena that do that, and doing that, throws lustre on such phases of mediumship as ought otherwise be considered freaks of genius.

So, then, Modern Spiritualism reduced to its lowest terms, means physical phenomena, which are its only distinguishing feature, every thing else is the common property of all the isms, but the fact that Modern Spiritualism or the phenomena claims makes this "common property" its own and brings these others of various phases under the head of mediumship.

It seems to me, then, that every Spiritualist must see the value of the physical manifestations; the evidence to the senses that man survives the death of his body, that is the kind of evidence the nineteenth century wants, and what science wants, with this, then, as an introduction I propose to say a few words on this "important factor" of the modern spiritual movement—mediumship for physical manifestations.

It seems to me the important thing in this connection is the facts presented; the source, or the medium is a secondary affair. I am a great believer and lover of what is called clean Spiritualism. I want a medium who is such an "important factor" to be a true man or woman, reliable, virtuous, and honest, but that is not the important point, we want the phenomena, they are what give us a sensuous knowledge of a future life which would otherwise have been a mystery. The goodness or badness of a medium's character has nothing to do with the fact, though it may have much to do with its influence, in the latter case it may make us careful to prove all things, holding fast only to what commends itself. I am, however, speaking of facts not suppositions or probabilities. It would be a grand thing if all mediums were of high character, but we must take them as we find them; lucky when they are high toned, free from all deceit or taint of fraud, but we must remember that mediumship and morals are two different and separate qualities in the human organization. One may be a good medium and a bad person; or a bad medium and a good person; when the latter is the combination, it is a very pleasant and valuable circumstance, but the important thing is the fact or the test that the intelligence is from a spirit and not any faker or chalatan's imposition. We don't want to be deceived and we are now speaking only of positive facts. An unmistakable test of spirit intelligence through a medium whose reputation is below par and needs watching is more valuable than a less pronounced one or an uncertain one through a medium as perfect as the virgin Mary. Do not say now that "shadows" does not know or recognize goodness from badness, honesty from deception, for no one has a higher appreciation of virtue than I have. With my experience I will have nothing to do with a medium who will stoop to fraud in these sacred matters, and I wish there was not the commercial temptation, but how can it be helped. Mediums must earn their living same as ministers or anybody else, and it seems to me that spirits are none too particular through whom they manifest, like the sun it shines as readily through the windows of a shanty as through a palace.

Take, for instance, Mrs. Elsie Reynolds, she is a first-class materializing medium and there are some people who consider her a fraud. I know she is a medium for I have had experience with her. I investigated the matter for Luther Colby and A. B. French, am sure she was connected in that case with fraud, but while investigating the evidence she gave a test seance in Philadelphia to J. M. Roberts and others, and under the most absolute test conditions gave genuine manifestations and I felt under the circumstances she would not stretch her gifts into fraud again, so facetiously ended my report with "not guilty but don't do it again," feeling that that was a mild admonition.

I do not blame those who have positive evidence of fraud for never speaking for or against such mediums in the papers that they edit. I think I would do the same, and yet I have had absolute evidence of spirit manifestations through mediums that others have found cheating. One must detect a cheat himself, he must witness a genuine manifestation himself, for seeing is believing. Spiritualism is a matter of experience rather than testimony. I, however, often testify because I have good evidence that a great many people like to read my testimony, and I have had advantages of witnessing manifestations over most people and the spirits say "write."

One of the best tests I ever had I have had the past year. It is absolutely positive it came from the spirit it claimed to come from and yet this person has been called a fraud by one capable of judging, but the fact that that good spirit came through that person to me is advice to me to draw it mild on the fraud, if there was one, which I think doubtful, there certainly was none in the communication I received.

It seems to me like this, suppose we are as Greely was in a starving condition; suppose a man with the smallpox or a leper reaches us with food, shall we refuse it because of the uncleaness of the medium who brings it? Of course it would be better through a clean source. Shall we refuse it and die because it comes otherwise?

W. L. GARRISON.

The following letter from Margaret Parker to the London Truth tells in a nutshell, the devotion of William Lloyd Garrison to Spiritualism:

Sir—In the year 1876 it was my privilege to meet William Lloyd Garrison, the grandest of philanthropists in the city of Boston, and from that time until the day of his death we were warm friends. He it was who took me to see and have a seance with a lady medium who had often been the means of inspiration to himself. On our way he said to me: "Spiritualism is not to me a matter of belief, it has long since become a matter of knowledge. Now," said he, "you are newly landed in Boston; she knows nothing of you. When you come into her presence say nothing, so that she may not recognize that you are English." We were both shown into the lower room, and then I was taken to the upstairs drawing room to the medium. I merely bowed and sat down. She almost immediately passed into the trance condition, and the control said: "You have come over the great waters; you will cross and recross many times. You are like the one down stairs; you must become a liberator of the people." After much more the control said: "You have something in that satchel we wish to see." I opened my sealskin bag, and the medium took out a cabinet family group which had been taken before I left home—my husband, self and seven children. She counted them one by one, and then said under control: "We see that one of your sons will soon be in the spirit world. He will be taken by what will appear an accident, but we want you to remember that it is no accident. It is all ordered by infinite love. We are not often permitted to speak of coming death, but we see that it will be a comfort to you when the time comes." And so it was. Just a few months after my return home one of my bright boys was fatally injured at football, and on his deathbed he saw the attendant angels all around him. His deathbed was so glorious that it truly seemed as if the gates of the Celestial City were thrown wide open, and we all caught a glimpse of glory. Mr. Garrison was a guest at my Scottish home in 1877. My husband and I gave him a reception, at which many noted men were present, and he showed to the guests that evening a number of photographs taken both in America and this country. He was always glad to testify of the faith that was in him, regarding the evidence of a brighter life beyond. We never were without the subject of communion being discussed. MARGARET E. PARKER.

If you would be capable, cultivate your mind; if you would be loved, you must cultivate your heart.

Spend less nervous energy each day than you make.

Written for The Better Way.

SPIRITUAL PHENOMENA.

WILL C. HODGE.

As Spiritualism without the phenomena would be very much like the play of Hamlet with Hamlet left out, simply constituting another ism without a particle of proof to sustain its claims, we think it well from time to time to give experiences to the end that the great mass of skeptics may know what others have experienced and thus be led to investigate this all important subject for themselves. We are fully aware that our experience cannot constitute knowledge for another, that each and every person must patiently and persistently search for the truth if he would find it. Materialization of spirit forms seems to be a stumbling block in the way of many who are Spiritualists as well as the skeptical world generally, and yet this phase of the phenomena is as well demonstrated to us as is the fact of trance, clairvoyance or slate-writing. That there is much in connection with form manifestations that is puzzling and unsatisfactory, all who have had any considerable experience will testify. It has been conclusively demonstrated that in what is known as materialization, there is the genuine clothing of the spirit form with matter sufficient for identification, as well as personation and what is known as transfiguration, either or all of these may be witnessed in nearly every seance for materialization. It is our purpose to give a plain statement of facts that have occured in our presence and leave the intelligent reader to solve the problem in his or her own way.

On the evening of the 27th of July a party of fifteen assembled at the cottage of Mrs. C. B. Bliss at Onset Bay for the purpose of witnessing whatever phenomena might occur through the medial powers of this lady. The room and cabinet, and all its belongings were thoroughly scrutinized and the only door or entrance to the cabinet save the one over which the curtains hung was secured with hasp and staple and locked with a padlock, the key being kept by one of the members of the circle. After being seated, the medium took her place outside the cabinet and passed under the control of her spirit guide before entering. She was dressed entirely in black and as she passed through or between the curtains a spirit form in pure white emerged from the cabinet, both being plainly seen by all. This proved to be the materialized form of Alice Brooks who is much taller and in every other respect entirely unlike the medium. She greeted the numbers of the circle kindly and as naturally as though still in the mortal form. Charlotte Cushman then made her appearance and crossing the space between the cabinet and the sitters, approached Dr. Roscoe of Providence, R. I., and held a conversation with him. Many cabinet spirits manifested their presence. Among them Blue Flower, Mrs. McCarty, Billy and Lucille Western. The evening was a delightful one, the moon was shining brightly and by request of the guides the outer door of the cottage which is opposite the entrance of the cabinet was thrown entirely open allowing the bright moonlight to stream over the floor. During the seance Dr. Roscoe stated that he felt the presence of a spirit who desired to control and asked if he should yield. Upon being answered in the affirmative he passed under the influence of Charlotte Cushman who took him to his feet and for about five minutes talked eloquently in reference to the philosophy and phenomena of Spiritualism.

This did not seem in any manner to interfere with the regular progress of the seance as several forms materialized and walked about the room while the Doctor was under control. It was a beautiful manifestation of spirit power and gave the greatest satisfaction to every member of the circle. Another beautiful manifestation was the illuminated form of a lady who gave the name of Susie Goodwin who walked about the room, posing in various attitudes, the colors of her wardrobe changing with every movement of the spirit. While this was transpiring, Alice Brooks materialized and walking to a couch, composedly seated herself, seemingly as much an interested spectator as any member of the circle. Billy was in high spirits over the success of the seance and came and went at will. Calling the writer up to him he asked for a chair and standing behind it placed his thumb over the back and grasping it firmly raised it at arms length and as slowly returned it to its position on the floor, a feat requiring a considerable amount of strength as your correspondent can testify for he could not possibly perform it. Upon being called to the cabinet we were greeted by Captain Hodges who appeared in full military costume and who greeted us cordially, giving repeatedly the military salutes, and was seemingly as natural as myself. There was beautiful singing in the cabinet while spirit forms were presenting themselves for recognition. Nearly every member of the circle met and talked with some loved one who had passed the transition, and these greetings were at times very affecting. Susie Goodwin again appeared and beckoning a member of the circle to her side they waltzed around the room repeatedly. One could see by watching the movement of the feet that she was proficient in this accomplishment although not the faintest sound of a footfall could be detected. By request of the guides all who belonged to the Masonic order were requested to approach the cabinet where each received the signs of the order. Many of these spirits remarked upon the beauty of the evening and the harmony of the circle as having much to do with the success attained. Again being called to the cabinet we were greeted by a form calling herself Carrie Miller, with whom we conversed for a time and came to the conclusion that this was positively the medium, for the reasons that in form and stature she was like the medium, and in speaking we noticed the same accent used by the medium when conversing, and our thought was (though not expressed) here is an oportunity for an expose should the form be seized, and our further thought was, how much of this is genuine materialization and how much personification, and is there any part of it that is genuine? We also had a strange desire to enter the cabinet that we might know the position of the medium. With these unexpressed thoughts in mind we took our seat concluding to await developments. Within ten minutes we were called to the cabinet and the curtain being pushed to one side there stood a lovely girl as defferent in every respect from the medium as is possible to be. Mrs. Bliss is stout, with dark complexion, black hair and eyes, while the form that was presented was petite, with golden hair which hung in graceful curls, with bright blue eyes and a complexion fair as possible to be. She was dressed in pure white, the arms and shoulders were bare, she wore white stockings and black slippers and was altogether as lovely a picture as one could wish to see. She regarded me with an amused expression which seemed to say, do you think I am genuine or not?

Looking her squarely in the face we said: I don't know you! and the reply was, no sir, I don't think you do! We then asked if she would give her name and she replied, you may call me Minnie' Then extending both hands she exclaimed, come, and placing my hands in hers she led me into the cabinet and dropped the curtain. She was surrounded by a soft white light which seemed to emanate from her person and which lighted the whole interior of the cabinet, revealing the medium entranced and sitting in her chair. Leading me directly to the medium she placed both my hands upon her head, and the very instant my hands came in contact with the medium the spirit vanished like a flash, and where before all was light, darkness now reigned supreme. Little Wolf, the medium's control, expressed his disapprobation with what he evidently thought an interference on my part, and apologizing for disturbing his medium, we left the cabinet, a thorough believer for all time in the fact of materalization, and with the conviction that Mrs. Bliss was a splended instrument for this phase of the phenomena.

Written for The Better Way.

MATERIALIZATION AND HEALING

BY D. COONS.

Tuesday evening, Oct. 7th, I attended a materializing seance at Mrs. Cadwells, 244 Lexington ave., Brooklyn, N. Y., to see a friend, and that friend having gone to the seance, and noticing I had time to reach Mrs. Cadwell's rooms before the hour for the seance to commence, I at once consented to attend. The evening being very wet there were only three present, and mutual friends, there being such perfect harmony. Of course the conditions were good, but being such a small audience we felt inclined to defer the seance. But the medium demurred, saying that it was her evening for a seance, and that she did not propose to disappoint the spirit friends, because of the limited number of mortals present. And we were truly glad that she did so, as the seance was one of the best.

Mrs. Cadwell, always sits down outside the cabinet, (which is simply a curtain drawn across the corner of the room), and the Indian control after taking possession marched her medium into the cabinet, and before the curtains were more than fairly closed, Miss Lizzie Hatch came and all dressed in white, (Mrs. Cadwell was dressed in black), and greeted us kindly, after which we had form after form—often our immediate friends. One lady materialized out in the room before us all, much to the surprise of her husband. To the writer came his daughter, a sister and brother, all of which were in good form and perfectly satisfactory. We had two forms at once, one being the spirit form of the daughter of the medium, and the other a full sized adult lady. All of the manifestations were first-class, and a source of comfort and delight to the sitters.

And again on Thursday evening Oct. 9, by special invitation, quite a number of friends assembled at 596 Bergern st., to see Mrs. Isa Wilson Porter give a fire treatment to the president of the Saturday evening conference, Mr. Samuel B. Bogert, who has been a sufferer from rheumatism for some time. The patient was dressed simply in his underclothing and placed on a bed with a cover thrown over him; two ordinary large sized kerosene lamps, each having two chimneys were provided, of which the writer held one. The medium began by covering the patient's head (leaving the face uncovered) with an ordinary napkin, and then began at the top of the head, manipulating, first the head then the shoulder and arm, and continued from the side to the feet, using the hot chimneys from the lamps. As fast as one would cool of, she would replace it with a hot one, first covering the part with salt, and then applying the hot chimney, which was placed directly on the part effected and being treated. This treatment not being warm enough to suit the spirit he placed the hand of the patient in the lamp blaze and also the foot, and stocking—holding them there long enough to have reduced the stocking to ashes and the foot and hand into a blister but the stocking was not harmed, and Mr. Bogert said he did not feel the warmth, as at all uncomfortable. After treating both sides as above, the medium turned the bedding up about her patient, and with a rope tied him up, wrapping the rope from the head downwards until when the tying was completed, the patient looked more like an Egyptian mummy than anything we could compare him to.

To make a long story short the treatment was efficacious. When taken out of this tying, the patient was washed off and remained indoors one day, and came out feeling like a new man.

This was a most remarkable treatment, and one to excite the closest attention of all present, and would seem to go far towards obliterating the terrors of a lake of burning fire and brimstone.

TO REVOLUTIONIZE THE WORLD OF TRAVEL.

The stockholders of the Mount Carmel Aeronautic Navigation company met Saturday at the Grand Pacific for the purpose of electing directors. The most complete particulars of the company's plans were given by The Times at the time of its organization meeting in this city. The articles of incorporation for a company capitalized at $20,000,000 were at once secured, and as soon as the charter has been received from the secretary of state the full capital will be paid up. At yesterday's meeting it was urged by several stockholders that the capital be raised to $40,000,000, all to be paid in in at once. Others, however, insisted that the present capital was ample, since there would be no expense such as form the chief cost of railroads—no rights of way to purchase, no mountains to tunnel, and no feats of engineering skill of any sort. The following directors were chosen, all being men of wealth and influence: George W. Sinks, president of the Deshler bank of Columbus, O.; J. S. Morton, president of the Ohio Sunday Creek Coal company; E. L. Chamberlain, president of the Ohio Buggy company, Columbus, O.; O. C. Hawkes of the J.& O. C. Hawkes Glass Manufacturing company of Birmingham, England; James A. Pugh and W. C. Dewey of the importing firm of Dewey & Pugh of Chicago: J. C. L. Pugh, a leading attorney of Columbus, O.; Frank Smith, vice-president of the Phœnix Furniture company of Grand Rapids, Mich.; C. J. Sherer of Chicago; E. J. Pennington, president of the Mount Carmel (Ill.) pulley-works, and Richard H. Butler of Mount Carmel, Ill.; Alexander Shaw of Elmira, N. Y., and H. Van Allen of New York city. At the time when the news of the proposed air-ship first became known the attention of the entire country was drawn to it, and the facts that aluminium and electricity—the two things which Edison said would solve the problem—were to be used, gave an air of reality to the project. The only object raised was that the names of no well-known men were made public in connection with the company. Yesterday's election has answered that objection. At the former meeting it was emphatically announced that not a dollar's worth of stock was or would be offered for sale. Prominent eastern capitalists sent Jereme Carty, a Philadelphia attorney, to investigate the matter in Chicago. At the meeting at the Grand Pacific he made an offer for a large share of stock, but was refused. The only capital interested in the undertaking is owned by the company itself, with the exception of that furnished by an English syndicate, which was represented at the meeting by O. C. Hawkes of Birmingham. Fourteen acres for the erection of the plant at Mount Carmel have already been purchased and work on the first building, which is to be 800 feet square, will commence at once. The first ship, however, is being erected in St. Louis as the inventors do not wish to delay until the completion of their own plant.—Chicago Times.

You are in a Bad Fix.

But we will cure you if you pay us. Our message is to the Weak, Nervous Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this BOOK OF LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

It is estimated that fourteen per cent of the voting population of the United States is illiterate—enough to turn the tide of any election, from federal down to municipal, in favor of corruption and misrule.

MODERN SCIENCE.

M. Janssen, from observations taken at the summit of Mont Blanc, concludes that there is no oxygen as we knew it in the photosphere, and that as oxygen would tend to combine with hydrogen and cut off our supply of heat by absorption, it is satisfactory to know that the sun is still far from that stage in its process of cooling.

Some interesting experiments have recently been made in Denmark in felling trees with gun cotton. For felling a tree 25 inches in girth it took two men only a quarter of an hour to make the preparations, the rule followed being to make one bore hole for each foot of circumference.

A new flash light has recently been invented intended to take the place of several which have of late proved dangerous in practice. The composition consists largely of charcoal made from the silky down of the milk weed, a form of carbon preferred because of its freedom from ash.

At the recent meeting of the American Street Railway Association the belief was expressed that it was the last convention at which horse traction would ever receive serious consideration, as electricity in one form or another was bound to replace the horses.

Soundings in the Black Sea show that beyond a depth of 600 feet the water is so impregnated with sulphuretted hydrogen gas emanating from decaying animal and vegetable matter that living organisms are not found there.

The best pictures so far taken of the moon show that parallel walls, whose tops are no more than 200 yards or so in width, and which are not more than 1,000 or 1,200 yards apart, are plainly visible.

A hotel has been erected in Hamburg having a facade made of paper. Doors made of paper are said to be superior to those made of wood.

The Skill of Ancient Builders.

A personal inspection of the pyramids of Egypt, made by a quarry owner who spent some time recently on the Nile, has led him to the conclusion that the old Egyptians were better builders than those of the present day. He states that there are blocks of stone in the pyramids which weigh three or four times as much as the obelisk on the embankment. He saw a stone whose estimated weight was 880 tons. But then the builders of the pyramids counted human labor lightly.

They had great masses of subjects upon whom to draw, and most of their work was done by sheer manual labor and force. There are stones in the pyramids thirty feet in length, which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar, either. There is no machinery so perfect that will make two surfaces thirty feet in length which will meet together in unison as these stones in the pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated.

A Hypnosis by Electric Light.

To the many peculiarities of the electric light is still to be added another—to put the human being in a hypnotic condition. The proof of this was given on July 28th in Mailand by a certain Justo Falgin. He—a gentleman thirty-two years old—was going along about nine o'clock in the evening, over the Piazza del Duomo, and was looking at the electric light. Suddenly he remained standing spellbound, and kept his gaze fixed upon the light. Passersby became attracted toward the peculiar man and called to him. But he took no notice of anything that was passing around him, but persisted in his fixed, lifeless position. He was afterwards removed by some police officers as gently as possible when it could be thoroughly observed how vacantly his eyes looked into space. The unconscious man was carried to the nearest drugstore, where a physician was called, who brought him back to consciousness with ammonia. The hypnotized subject is of small, frail stature, whose exterior impresses one with his great sensitiveness.—Spiritualistische Blætter.

A pet monkey attended the services at a church in this city on a recent Sunday. Jocko looked around in a comical way and jumped upon a window. He sat there for a moment, attracting the attention of everybody around. He looked up at the choir and measured the distance between his perch and the gallery, and for an instant seemed to have a mind to go up among the singers; but it was too long a jump, and Jocko sprang down upon the back of a pew. Then he started up toward the alter, skipping from pew to pew. The ladies hurriedly got out of the way. One young man ducked his head to let the animal go over him, but Jocko lit squarely on his back and startled the worshipper. Jocko was startled, too, but he kept on going until he reached the chancel. A flying leap took him on the alter rail, along which he skipped all the way across the church. The clergyman paused, and the sexton ran up with a long pole and poked at the intruder. Jocko started back across the rail on the run. From the rail he jumped to a pew back and up into a window, and then out, to the great relief of the congregation. Savannah News.

DON'T GIVE UP

The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

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"BOSH AND BRAN."

BY LYMAN C. HOWE.

Dwight L. Moody is a sensation wherever he goes. He has the personal qualities to inspire interest and enthusiasm, even though he mock at reason and mutilate moral sense. He is evidently in earnest, and doubtless believes—or thinks he believes—the doctrines he advocates. Conviction is contagious. The man in earnest, who believes all he says, is a power among men, and the most palpable absurdities pass unobserved by his credulous admirers. Indeed, it is remarkable how we all accept, without question, self-evident errors to which our attention has not been directed and which habit has presented as truth.

Religious prejudice blinds sharp-eyed intellects trained to obedience on that line, though critically exact and logically consistent on others. The psychology of precedence is a terrible slave-master, whose authority strengthens as the years grow between the objective source and the passive recipient. The millions are under this moral ban. They instinctively accept what heredity and social education impress, seldom questioning the rational consistency of what they have been taught from childhood, and many do not dare to question the assumptions of theology. All these things give such a man as D. L. Moody tremendous advantage, and he knows how to use it.

Mr. Moody is now in Buffalo, creating a wide interest, even among cultured people who in the quiet of home marvel at the absurdities put forth as authority, and the extravagant claims made for such a pseudo-religion. But he mixes much truth and good sense with the fiction and folly of his creed.

Brother Montague gave a sketch of his experience with the famous Evangelist, from which the heading of this article is taken.

His aged mother desired to meet Mr. Moody and take him by the hand—which might be a talisman and stay to her spiritual condition, trembling at the verge of the great mystery. Her son accompanied her, and, of course, the Evangelist inquired of his soul, and if he was a Christian. His frank and free reply startled the great saver of souls and dictator of faith to the gullible thousands.

"If you call Spiritualism Christianity, I may be a Christian."

"What! you are not a Spiritualist in the common acceptance, are you?"

"I am," modestly replied Bro. Montague.

To which the pious orator replied, "Bosh and bran."

To a Spiritualist this reveals ignorance as well as lack of refinement, but it was legitimate for Mr. Moody. Like many thousands more, he probably has never sought to know anything of Spiritualism except the evil gossip and vulgar travesties perpetrated in the interest of creeds and the support of superstition. But Mr. Moody can accept as divine authority the stories covered with the dust of eighteen centuries, labeled the "Word of God," and indignantly repel any criticism of the claims of infallibility for the book he worships.

In his little book, "Heaven, Where it is, Its Inhabitants, and How to Get There," he tells us that "what the Bible says about heaven is just as true as what it says about everything else. It is inspired."

Does inspiration necessarily imply infallibility? Is inspiration revelation? Mr. Moody evidently confounds the two and misleads his hearers who truthfully accept him as authority, and thousands do this blindly, whose reason, if appealed to, would repudiate his absurd assumptions. His reasons for believing the Bible is inspired must strike rational minds familiar with the book as nothing less than ludicrous. This is the way he states it:

"We believe it is inspired because there is nothing in it that could not have come from God. God is wise and God is good. There is nothing in the Bible that is not wise, and there is nothing in it that is not good. If the Bible had anything in it that was opposed to reason, or to our sense of right, then perhaps we might think that it is like all the books in the world, written merely by men. * * * There is nothing at all in the Bible that does not conform to common sense. * * * It is a great deal easier to believe that man was made after the image of God than it is to believe, as some young men and women are being taught now, that he was once a monkey."

In view of such drivel as this it is not difficult to believe that some are monkeys yet.

But he continues: "Like all the other wonderful works of God, this book bears the sure stamp of its author. It is like Him. All there is in the Bible about God, about man, about redemption, and about a future state, agrees with our own ideas about right, with our reasonable fears and with our personal experiences."

When Brother Moody sets forth such claims for "our ideas of right" and with "our experience," he implicates all reasoning beings. But he evidently means only himself and those as blind and stupid as he. If he had said "my reason" and "my experience," no one could justly dispute him, however doubtful the "experience" might appear. It may be agreeable to Mr. Moody's reason and sense of right that an infinite God should create countless millions of sentient beings, who have no choice as to how they shall be made and circumstanced, and doom 99 per cent. of all He endows with life to eternal woe, but to enlightened human beings who have advanced beyond the monkey, such a conception is shocking and blasphemous. It may be consistent with his ideas of right that God should massacre whole tribes of helpless men, women and children in honor of His great name (?) but those who have a discriminative sense of justice are shocked and repelled from such a god. Mr. Moody thinks the philosophy of life as illustrated in the experiences of Spiritualists who can prove what they assert, "and give a reason for the faith that is in them" is "bosh and bran." Very likely. A mind that sees beauty and consistency in these monstrous travesties upon the character of God and the nature of man, and whose sense of right approves everything that is in the Bible could hardly be expected to see anything but "bosh and bran" in a consistent, rational philosophy or in human experiences that were not shadowed by his hideous theology and haunted by a personal devil and fears of hell.

The Bible is a book of great merit. In it the wisdom of many centuries is reflected. The experience it chronicles are suggestive and may be helpful to all progressive thinkers. The spiritual source of much it expresses is plain to Spiritualists who compare and observe. The same law that underlies modern phenomena is clearly discernible in the threads of light that runs through all its pages and tinge its gloom with hopeful prophecies and blessed reflections, to compensate for the darkness flung over its myth and mysteries from the night mare of a barbarous and savage age. But when modern bigots insist upon its being received as the infallible word of God, and declare it all divine, and insult our reason and common sense with the ridiculous assertion that "there is nothing in it that is not good," and then denounce Spiritualism as "bosh and bran," the proof that man "was once a monkey," and that he is a monkey still, is too apparent to require more proof. If the monkey takes exceptions to the imputation our apology is that some monkeys have advanced beyond this primitive type!

There are an earnest of possibilities in all. Hence we may reasonably hope that the disgrace which now appears as the resultant of ages of mental bondage and, therefore, of moral darkness, will ultimately pass away, and the "bosh and bran" of theological ignorance will cease to slobber in the high name of religion and abuse the world with assumptive dictation doled out in dreamy drivel.

Spiritualists are in some measure responsible for the popular ignorance and pious prejudice against us. There has been much reckless and random talk, which is not only shocking to religious sensitives, but repulsive to the finer feelings and higher natures of all cultured people. The most blatant blasphemer who professes a belief in spirit communion is taken as a representative of the cause he advocates; and such get the ear of the people and leave the impress of their vulgar harangue grating upon the sensibilities of candid people, and by it the great cause of Spiritualism is misinterpreted, and its superior philosophy and superlative morality are ignored or denied, while the flippant jargon of passionate ranting and ignorance—however sincere and well meant—repeat the echo of their folly and superficial saints, "roll it as a sweet morsel under their tongue."

If we would not be misrepresented we should take good care that we do not misrepresent ourselves. Then our enemies will alone be responsible.

Written for The Better Way.

WAYSIDE JOTTINGS.

BY MATTIE E. HULL.

This morning, the 13th, finds me in the beautiful city of Portland, Oregon. I hope none of my readers will anticipate a detailed account of our journeyings, or minute descriptions of the country through which we pass, or may chance to stop for a long or short time, for that would be impossible.

On the night of the 2d, we locked the doors of our home in the great city of Chicago and set our faces westward. We boarded the Wisconsin Central train at 6:15 and left it the following morning for a three days' sojourn in the beautiful city of Minneapolis. Dr. Aspinwall, an old and energetic worker in the ranks of Spiritualism, was responsible for our visit there. Having the interest of the cause at heart, and desiring to improve every opportunity to enlighten the public mind on the philosophy of Spiritualism, he invited us to put in a Sunday's work in the elegant hall where himself and wife hold forth each Sunday.

We were more than pleased with our reception in Minneapolis. Dr. and Mrs. Aspinwall are among our foremost workers, and I am rejoiced to know that their services are so well appreciated, especially in their home city. They hold meetings regularly every Sunday morning and afternoon in Odd Fellows Hall and have a large attendance. In addition to this, they give sittings for development; Mrs. Aspinwall gives business and test sittings and holds three seances each week. It was our privilege to attend one of he seances and was much pleased with the results. Mr. Hull and myself were invited to the cabinet, (which was simply a small room separated from the parlors by a portiere) and a shadowy form appeared before us, bearing so strong a resemblance to Ed. S. Wheeler, that for a moment I was so peculiarly affected I could scarcely stand. It bore no resemblance to a human body, save in shadowy form and outlines. The hand was like no mortal hand I had ever touched, and the form faded before my eyes ere I took my seat. We knew it was impossible for Mrs. Aspinwall to have an accomplice, and the form bore no more resemblance to the medium than the writer. Several small forms appeared, some of them vanished out of our sight on the outer side of the drapery. The circle was composed of as fine people as I ever met, which undoubtedly helped much in the production of good manifestations. On Sunday p. m., while we were visiting in a social way with the Dr. and Mrs. Aspinwall, "Prairie Fower," one of Mrs. Aspinwall's controls, gave me several tests and good words, that will be long remembered.

There are two other spiritual organizations in Minneapolis besides The First Society of Spiritualists, represented by Dr. and Mrs. Aspinwall; the other societies are managed respectively by Mrs. Judson and Mrs. Pruden, who depend, I understand, on home talent exclusively in their work. Dr. Aspinwall is making arrangements to inaugurate a camp meeting to be held in the vicinity of Minneapolis next July. During our stay in Minneapolis, our friends spared no pains to make our visit enjoyable. We visited some of the beautiful buildings of which the people of that city are justly proud.

We left our good friends Monday p. m. and boarded the Northern Pacific Road for our destination, Portland, Oregon. I cannot realize we are so far from home, only as I remember the rivers, plains and mountains, crossed in our journey of over two thousand miles.

Our extended ride through North Dakota seemed dreary enough, with nothing save now and then a little house to break the monotony of the brown and seemingly barren lands. Nearly all of our journey through Idaho was in the night, consequently we missed much of the interesting scenery through that country. After we left Helena, Montana, we found a perfect winter, and traveled one day in a driving snow storm. One does not on this route ascend to a very great height the Rockies, but they were covered with snow, and although two mountain climbers in the shape of iron horses were pulling the train, consisting of eleven coaches, we were stuck in the snow, and it was with difficulty we made our journey through some places in the Rocky Mountain belts.

Within twelve hours from the time we were looking out upon snow covered peaks, we were amid beautiful foliage under the clearest of skies in the magnificent state of Washington. We passed over beautiful lands under the cultivation of the red man. Some of them live in cozy houses modern in style, others in the rude wigwams.

The most beautiful scenery on our route was among the Cascade mountains. I will not attempt a description; it needs a more graphic pen than mine.

We reached Tacoma Thursday night; the approach to this city is beautiful beyond description. We jumped off the train long enough to get a glimpse of the head of Puget Sound. We reached our destination Friday a. m., travel stained but not travel worn, for the writer was actually in a better condition than when she left home.

We have met with a warm reception in this beautiful city. "Write us all about Portland," urged more than a score of friends before we left. This I cannot do, nor could I, were I to remain months. I am charmed with the place. Its forests are immense. There are no winds, cyclones or thunderstorms here, consequently the trees grow tall and straight as arrows. The streets are beautiful with their variety of shade; the lawns are green during the winter; roses and geraniums are in bloom; the fruit—well it cannot be described; I sample it with my three square meals a day. We are at present writing in the home of Mrs. Dr. King, royally entertained. Dr. King once lived in Providence, R. I., and had met Mr. Hull there. Our lines have thus far fallen in pleasant places among whole souled men and women.

Our work thus far, in this city, has been in connection with the State Secular Union, which has just concluded a three days' convention. They are working energetically to prevent a union between church and state; to keep sectarianism out of the whole, and prevent the inauguration of a national Sabbath. A great array of talent was engaged for the convention and the work has been well done.

Next [illegible]sday night we commence our labours with the Spiritualists here; have several engagements but can communicate nothing definite here. We hope to get a large number of subscribers to BETTER WAY; we shall work for it. I have written too much already, will say something of our work in next installment of Jottings. I am heart, soul, and brain in the work.

From Our Reporter's Note Book.

THE RAMBLER.

No. 5.

"Spirit photographs! Why, how in the world do you get them?"

"Sit for them before a camera manipulated by a so-called spirit photographer—a medium who furnishes the conditions necessary for spirits to impress their likeness on the plate at the moment that yours is taken."

"No tricks about it?"

"I doubt if a genuine medium knows how to counterfeit them; for they are mostly amateurs in the science of photography and just about know enough of the business to get a commonplace impress of yourself. But when sitting for spirit photographs your own likeness falls into insignificance beside the wonderful fact that a half dozen other faces—faces of the dead—surround your own."

'Are they recognizable?"

"Mostly. But frequently there are faces on it that you do not recognize, and for which the photographer himself cannot account. Sometimes they are all strangers to you, but may be known to your immediate friends or relatives with whom you come in daily contact—spirits often finding more congeniality for a stranger than they do with their kith and kin."

"Why is this?"

"Temperament; habits; desires; tastes; thoughts, and degree of sensitiveness. The latter qualification denoting a tendency towards mediumship, and makes man a veritable beacon light for spirits who are still on the earth plane and striving to work out their own salvation by aiding mortals in their daily avocations through suggestions by impression and inspiring them on to do good generally. And as like attracts like in spirit, we are more apt to have strangers with us than our own friends—especially if the latter have been gone any length of time or were morally advanced before departing from this mundane sphere. This may speak somewhat in favor of evil spirits having the precedence in the intercommunion with mortals, but such is not the case. Our own moral tendency and actions protect us from really evil minded spirits or attractions, and only viciousness and lust attract their like. And all earth bound spirits are not bad. The majority of them are undeveloped spiritually—not having rid themselves of worldliness and little passions that many good persons are troubled with. Some are pentinent and aspire for respectable or moral company. This already elevates them so as to be able to come into your environments, and thus you may have the photograph of a former convict on your plate. But this need not frighten you if your own conscience is clear. Sometimes the attraction of a vicious or malicious spirit may serve as a lesson; for it tells the tale of some little evil deed we have been guilty of some selfishness in depriving another of a just merit due him, or of some injustice to a brother mortal, or of some evil report, we in a moment of weakness, have spread concerning another, etc., as our own intelligence can best inform us of if we will but review our past and admit our wrongs to ourselves."

"Then there is even a philosophy connected with spirit photography?"

"Indeed, and one that will serve as a proof of that which we will not believe when instructed by others."

Who is your spirit photographer in the city?"

"F. N. Foster. He is comparatively an amateur in the art of photography—having had to learn it without instructions. But that is secondary consideration. His gift in connection with it is one of the most wonderful in the Spiritual Science, and still an unexplainable mystery both to himself and savants in the cause. Besides faces he also photographs what we may call the thoughts of a person. A lady recently had the photograph of a dog taken on her plate simply by thinking of the animal—a fact that Mr. Foster knew nothing about. In another instance a medium was told by her Indian guide before going that he would have the photograph of a tomahawk taken on her picture at the sitting. When the photograph was shown to her a tomahawk covered her breast, poising as a broach—another fact that the photographer did not know. Whether due to the spirit holding a tomahawk in position during the process, or to the thought in the sitters mind, is indifferent. The phenomena is one that should make an intelligent man reflect, and not forget that there is more between heaven and earth than is dreamt of in his philosophy." HAWKEYE.

Psychometry.

Dr. Buchanan says: "Psychometry is measuring the universe by the power of our individual souls. The ability of knowing things by the all-grasping power of the soul, will, if used rightly, guide to right living. The majority are positively and densely ignorant of their own souls. The perceptive and reflective faculties are located in the front of the brain, the energetic in the back. The organs of the most wonderful interior perceptions are hidden in the most interior portion of the brain. All our surroundings affect us, wherever we go; changes in the atmosphere cause changes in our psychic as well as physical conditions; the very ground we walk on affects us."

Written for The Better Way.

SPIRIT COGITATIONS.

In Two Parts.

Part II.

BY JOHN WETHERBEE.

Mediumship is the most important factor in the modern spiritual movement. Without it there would have been no Modern Spiritualism, no evidence of a future life for man when this mortal life was ended. We would have had and did have many of the ideas that Spiritualism teaches, but they were and are based on faith, hope and intuitions and also superstitions, but not on evidence. Modern Spiritualism with its sensuous proof has endorsed them and changed such rational and hopeful ideas in the human heart, from faith and hope to facts; but that has been done by what is now *familiar* to us, and called mediumship; without it there would have been no "dawning light," such as we have to-day.

In a broad sense all of us are mediums, it means sensitiveness to influences; some for one thing and some for another, in one it is music, another poetry, another invention, another business foresight; genius also, is a form of mediumship. These forms are not mediumship in the ordinary sense of the term. There are also other forms that are more pronounced, such as inspiration, trance, healing and often associated with abnormal conditions. Such mediumship without recognition, has always existed, but is not the mediumship that is the "important factor" in itself of the spiritual movement: it would not have reached departed spirits and made them intelligently manifest to us human beings; very valuable mediumship, however, supplying food to the hungry human mind. When a spirit world and a future life have been demonstrated, it is rational to attribute such influences to departed spirits and even extending them backwards over the world's history and it rationally accounts for many of the mysteries of the human race, and gives a double hearing to such gifted ones, to assemblies who understand the source of such influences.

The mediumship which is the "important factor" in the movement, is that for the sensuous or physical manifestations which gives the intelligence that comes from departed spirits. Intelligence is a human quality and must come from a human being, one in the form or one out of it; if not from the former, then the latter and that being proved, Modern Spiritualism is born, and it is the phenomena that do that, and doing that, throws lustre on such phases of mediumship as ought otherwise be considered freaks of genius.

So, then, Modern Spiritualism reduced to its lowest terms, means physical phenomena, which are its only distinguishing feature, every thing else is the common property of all the isms, but the fact that Modern Spiritualism or the phenomena claims makes this "common property" its own and brings these others of various phases under the head of mediumship.

It seems to me, then, that every Spiritualist must see the value of the physical manifestations; the evidence to the senses that man survives the death of his body, that is the kind of evidence the nineteenth century wants, and what science wants, with this, then, as an introduction I propose to say a few words on this "important factor" of the modern spiritual movement—mediumship for physical manifestations.

It seems to me the important thing in this connection is the facts presented; the source, or the medium is a secondary affair. I am a great believer and lover of what is called clean Spiritualism. I want a medium who is such an "important factor" to be a true man or woman, reliable, virtuous, and honest, but that is not the important point, we want the phenomena, they are what give us a sensuous knowledge of a future life which would otherwise have been a mystery. The goodness or badness of a medium's character has nothing to do with the fact, though it may have much to do with its influence, in the latter case it may make us careful to prove all things, holding fast only to what commends itself. I am, however, speaking of facts not suppositions or probabilities. It would be a grand thing if all mediums were of high character, but we must take them as we find them; lucky when they are high toned, free from all deceit or taint of fraud, but we must remember that mediumship and morals are two different and separate qualities in the human organization. One may be a good medium and a bad person; or a bad medium and a good person; when the latter is the combination, it is a very pleasant and valuable circumstance, but the important thing is the fact or the test that the intelligence is from a spirit and not any faker or chalatan's imposition. We don't want to be deceived and we are now speaking only of positive facts. An unmistakable test of spirit intelligence through a medium whose reputation is below par and needs watching is more valuable than a less pronounced one or an uncertain one through a medium as perfect as the virgin Mary. Do not say now that "shadows" does not know or recognize goodness from badness, honesty from deception, for no one has a higher appreciation of virtue than I have. With my experience I will have nothing to do with a medium who will stoop to fraud in these sacred matters, and I wish there was not the commercial temptation, but how can it be helped. Mediums must earn their living same as ministers or anybody else, and it seems to me that spirits are none too particular through whom they manifest, like the sun it shines as readily through the windows of a shanty as through a palace.

Take, for instance, Mrs. Elsie Reynolds, she is a first-class materializing medium and there are some people who consider her a fraud. I know she is a medium for I have had experience with her. I investigated the matter for Luther Colby and A. B. French. I am sure she was connected in that case with fraud, but while investigating the evidence she gave a test seance in Philadelphia to J. M. Roberts and others, and under the most absolute test conditions gave genuine manifestations and I felt under the circumstances she would not stretch her gifts to fraud again, so facetiously ended my report with "not guilty but don't do it again," feeling that that was a mild admonition.

I do not blame those who have positive evidence of fraud for never speaking for or against such mediums in the papers that they edit. I think I would do the same, and yet I have had absolute evidence of spirit manifestations through mediums that others have found cheating. One must detect a cheat himself, he must witness a genuine manifestation himself, for seeing is believing. Spiritualism is a matter of experience rather than testimony. I, however, often testify because I have good evidence that a great many people like to read my testimony, and I have had advantages of witnessing manifestations over most people and the spirits say "write."

One of the best tests I ever had I have had the past year. It is absolutely positive it came from the spirit it claimed to come from and yet this person has been called a fraud by one capable of judging, but the fact that that good spirit came through that person to me is advice to me to draw it mild on the fraud, if there was one, which I think doubtful, there certainly was none in the communication I received.

It seems to me like this, suppose we are as Greely was in a starving condition; suppose a man with the smallpox or a leper reaches us with food, shall we refuse it because of the uncleaness of the medium who brings it? Of course it would be better through a clean source. Shall we refuse it and die because it comes otherwise?

W. L. GARRISON.

The following letter from Margaret Parker to the London Truth tells in a nutshell, the devotion of William Lloyd Garrison to Spiritualism:

Sir—In the year 1876 it was my privilege to meet William Lloyd Garrison, the grandest of philanthropists in the city of Boston, and from that time to the day of his death we were warm friends. He it was who took me to see and have a seance with a lady medium who had often been the means of inspiration to himself. On our way he said to me: "Spiritualism is not to me a matter of belief, it has long since become a matter of knowledge. Now," said he, "you are newly landed in Boston; she knows nothing of you. When you come into her presence say nothing, so that she may not recognize that you are English." We were both shown into the lower room, and then I was taken to the upstairs drawing room to the medium. I merely bowed and sat down. She almost immediately passed into the trance condition, and the control said: "You have come over the great waters; you will cross and recross many times. You are like the one down stairs: you must become a liberator of the people." After much more the control said: "You have something in that satchel we wish to see." I opened my sealskin bag, and the medium took out a cabinet family group—which had been taken before I left home—my husband, self and seven children. She counted them one by one, and then said under control: "We see that one of your sons will soon be in the spirit world. He will be taken by what will appear an accident, but we want you to remember that it is no accident. It is all ordered by infinite love. We are not often permitted to speak of coming death, but we see that it will be a comfort to you when the time comes." And so it was. Just a few months after my return home one of my bright boys was fatally injured at football, and on his deathbed he saw the attendant angels all around him. His deathbed was so glorious that it truly seemed as if the gates of the Celestial City were thrown wide open, and we all caught a glimpse of glory. Mr. Garrison was a guest at my Scottish home in 1877. My husband and I gave him a reception, at which many noted men were present, and he showed to the guests that evening a number of photographs taken both in America and this country. He was always glad to testify of the faith that was in him, regarding the evidence of a brighter life beyond. We never met without the subject of communion being discussed. MARGARET E. PARKER.

If you would be capable, cultivate your mind; if you would be loved, you must cultivate your heart.

Spend less nervous energy each day than you make.

Written for The Better Way.

SPIRITUAL PHENOMENA.

WILL C. HODGE.

As Spiritualism without the phenomena would be very much like the play of Hamlet with Hamlet left out, simply constituting another ism without a particle of proof to sustain its claims, we think it well from time to time to give experiences to the end that the great mass of skeptics may know what others have experienced and thus be led to investigate this all important subject for themselves. We are fully aware that our experience cannot constitute knowledge for another, that each and every person must patiently and persistently search for the truth if he would find it. Materialization of spirit forms seems to be a stumbling block in the way of many who are Spiritualists as well as the skeptical world generally, and yet this phase of the phenomena is as well demonstrated to us as is the fact of trance, clairvoyance or slate-writing. That there is much in connection with form manifestations that is puzzling and unsatisfactory, all who have had any considerable experience will testify. It has been conclusively demonstrated that in what is known as materialization, there is the genuine clothing of the spirit form with matter sufficient for identification, as well as personation and what is known as transfiguration, either or all of these may be witnessed in nearly every seance for materialization. It is our purpose to give a plain statement of facts that have occured in our presence and leave the intelligent reader to solve the problem in his or her own way.

On the evening of the 27th of July a party of fifteen assembled at the cottage of Mrs. C. B. Bliss at Onset Bay for the purpose of witnessing whatever phenomena might occur through the medial powers of this lady. The room and cabinet, and all its belongings were thoroughly scrutinized and the only door or entrance to the cabinet save the one over which the curtains hung was secured with hasp and staple and locked with a padlock, the key being kept by one of the members of the circle. After being seated, the medium took her place outside the cabinet and passed under the control of her spirit guide before entering. She was dressed entirely in black and as she passed through or between the curtains a spirit form in pure white emerged from the cabinet, both being plainly seen by all. This proved to be the materialized form of Alice Brooks who is much taller and in every other respect entirely unlike the medium. She greeted the numbers of the circle kindly and as naturally as though still in the mortal form. Charlotte Cushman then made her appearance and crossing the space between the cabinet and the sitters, approached Dr. Roscoe of Providence, R. I., and held a conversation with him. Many cabinet spirits manifested their presence. Among them Blue Flower, Mrs. McCarty, Billy and Lucille Western. The evening was a delightful one, the moon was shining brightly and by request of the guides the outer door of the cottage which is opposite the entrance of the cabinet was thrown entirely open allowing the bright moonlight to stream over the floor. During the seance Dr. Roscoe stated that he felt the presence of a spirit who desired to control and asked if he should yield. Upon being answered in the affirmative he passed under the influence of Charlotte Cushman who took him to his feet and for about five minutes talked eloquently in reference to the philosophy and phenomena of Spiritualism.

This did not seem in any manner to interfere with the regular progress of the seance as several forms materialized and walked about the room while the Doctor was under control. It was a beautiful manifestation of spirit power and gave the greatest satisfaction to every member of the circle. Another beautiful manifestation was the illuminated form of a lady who gave the name of Susie Goodwin who walked about the room, posing in various attitudes, the colors of her wardrobe changing with every movement of the spirit. While this was transpiring, Alice Brooks materialized and walking to a couch, composedly seated herself, seemingly as much an interested spectator as any member of the circle. Billy was in high spirits over the success of the seance and came and went at will. Calling the writer up to him he asked for a chair and standing behind it placed his thumb over the back and grasping it firmly raised it at arms length and as slowly returned it to its position on the floor, a feat requiring a considerable amount of strength as your correspondent can testify for he could not possibly perform it. Upon being called to the cabinet we were greeted by Captain Hodges who appeared in full military costume and who greeted us cordially, giving repeatedly the military salutes, and was seemingly as natural as myself. There was beautiful singing in the cabinet while spirit forms were presenting themselves for recognition. Nearly every member of the circle met and talked with some loved one who had passed the transition, and these greetings were at times very affecting. Susie Goodwin again appeared and beckoning a member of the circle to her side they waltzed around the room repeatedly. One could see by watching the movement of the feet that she was proficient in this accomplishment although not the faintest sound of a footfall could be detected. By request of the guides all who belonged to the Masonic order were requested to approach the cabinet where each received the signs of the order. Many of these spirits remarked upon the beauty of the evening and the harmony of the circle as having much to do with the success attained. Again being called to the cabinet we were greeted by a form calling herself Carrie Miller, with whom we conversed for a time and came to the conclusion that this was positively the medium, for the reasons that in form and stature she was like the medium, and in speaking we noticed the same accent used by the medium when conversing, and our thought was (though not expressed) here is an oportunity for an expose should the form be seized, and our further thought was, how much of this is genuine materialization and how much personification, and is there any part of it that is genuine? We also had a strange desire to enter the cabinet that we might know the position of the medium. With these unexpressed thoughts in mind we took our seat concluding to await developments. Within ten minutes we were called to the cabinet and the curtain being pushed to one side there stood a lovely girl as defferent in every respect from the medium as is possible to be. Mrs. Bliss is stout, with dark complexion, black hair and eyes, while the form that was presented was petite, with golden hair which hung in graceful curls, with bright blue eyes and a complexion fair as possible to be. She was dressed in pure white, the arms and shoulders were bare, she wore white stockings and black slippers and was altogether as lovely a picture as one could wish to see. She regarded me with an amused expression which seemed to say, do you think I am genuine or not?

Looking her squarely in the face we said: I don't know you! and the reply was, no sir, I don't think you do! We then asked if she would give her name and she replied, you may call me Minnie! Then extending both hands she exclaimed, come, and placing my hands in hers she led me into the cabinet and dropped the curtain. She was surrounded by a soft white light which seemed to emanate from her person and which lighted the whole interior of the cabinet, revealing the medium entranced and sitting in her chair. Leading me directly to the medium she placed both my hands upon her head, and the very instant my hands came in contact with the medium, the spirit vanished like a flash, and where before all was light, darkness now reigned supreme. Little Wolf, the medium's control, expressed his disapprobation with what he evidently thought an interference on my part, and apologizing for disturbing his medium, we left the cabinet, a thorough believer for all time in the fact of materalization, and with the conviction that Mrs. Bliss was a splended instrument for this phase of the phenomena.

Written for The Better Way.

MATERIALIZATION AND HEALING

BY D. COONS.

Tuesday evening, Oct. 7th, I attended a materializing seance at Mrs. Cadwells, 244 Lexington ave., Brooklyn, N. Y., to see a friend, and that friend having gone to the seance, and noticing I had time to reach Mrs. Cadwell's rooms before the hour for the seance to commence, I at once consented to attend. The evening being very wet there were only three present, and mutual friends, there being such perfect harmony. Of course the conditions were good, but being such a small audience we felt inclined to defer the seance. But the medium demurred, saying that it was her evening for a seance, and that she did not propose to disappoint the spirit friends, because of the limited number of mortals present. And we were truly glad that she did so, as the seance was one of the best.

Mrs. Cadwell, always sits down outside the cabinet, (which is simply a curtain drawn across the corner of the room), and the Indian control after taking possession marched her medium into the cabinet, and before the curtains were more than fairly closed, Miss Lizzie Hatch came and all dressed in white, (Mrs. Cadwell was dressed in black), and greeted us kindly, after which we had form after form—often our immediate friends. One lady materialized out in the room before us all, much to the surprise of her husband. To the writer came his daughter, a sister and brother, all of which were in good form and perfectly satisfactory. We had two forms at once, one being the spirit form of the daughter of the medium, and the other a full sized adult lady. All of the manifestations were first-class, and a source of comfort and delight to the sitters.

And again on Thursday evening Oct. 9, by special invitation, quite a number of friends assembled at 596 Bergern st., to see Mrs. Isa Wilson Porter give a fire treatment to the president of the Saturday evening conference, Mr. Samuel B. Bogert, who has been a sufferer from rheumatism for some time. The patient was dressed simply in his underclothing and placed on a bed with a cover thrown over him; two ordinary large sized kerosene lamps, each having two chimneys were provided, of which the writer held one. The medium began by covering the patient's head (leaving the face uncovered) with an ordinary napkin, and then began at the top of the head, manipulating, first the head then the shoulder and arm, and continued from the side to the feet, using the hot chimneys from the lamps. As fast as one would cool of, she would replace it with a hot one, first covering the part with salt, and then applying the hot chimney, which was placed directly on the part effected and being treated. This treatment not being warm enough to suit the spirit he placed the hand of the patient in the lamp blaze and also the foot, and stocking—holding them there long enough to have reduced the stocking to ashes and the foot and hand into a blister but the stocking was not harmed, and Mr. Bogert said he did not feel the warmth, as at all uncomfortable. After treating both sides as above, the medium turned the bedding up about her patient, and with a rope tied him up, wrapping the rope from the head downwards until when the tying was completed, the patient looked more like an Egyptian mummy than anything we could compare him to.

To make a long story short the treatment was efficacious. When taken out of this tying, the patient was washed off and remained indoors one day, and came out feeling like a new man.

This was a most remarkable treatment, and one to excite the closest attention of all present, and would seem to go far towards obliterating the terrors of a lake of burning fire and brimstone.

TO REVOLUTIONIZE THE WORLD OF TRAVEL.

The stockholders of the Mount Carmel Aeronautic Navigation company met Saturday at the Grand Pacific for the purpose of electing directors. The most complete particulars of the company's plans were given by The Times at the time of its organization meeting in this city. The articles of incorporation for a company capitalized at $20,000,000 were at once secured, and as soon as the charter has been received from the secretary of state the full capital will be paid up. At yesterday's meeting it was urged by several stockholders that the capital be raised to $40,000,000, all to be paid in in at once. Others, however, insisted that the present capital was ample, since there would be no expense such as form the chief cost of railroads—no rights of way to purchase, no mountains to tunnel, and no feats of engineering skill of any sort. The following directors were chosen, all being men of wealth and influence: George W. Sinks, president of the Deshler bank of Columbus, O.; J. S. Morton, president of the Ohio Sunday Creek Coal company; E. L. Chamberlain, president of the Ohio Buggy company, Columbus, O.; O. C. Hawkes of the J.& O. C. Hawkes Glass Manufacturing company of Birmingham, England; James A. Pugh and W. C. Dewey of the importing firm of Dewey & Pugh of Chicago; J. C. L. Pugh, a leading attorney of Columbus, O.; Frank Smith, vice-president of the Phœnix Furniture company of Grand Rapids, Mich.; C. J. Sherer of Chicago; E. J. Pennington, president of the Mount Carmel (Ill.) pulley-works, and Richard H. Butler of Mount Carmel, Ill.; Alexander Shaw of Elmira, N. Y., and H. Van Allen of New York city. At the time when the news of the proposed air-ship first became known the attention of the entire country was drawn to it, and the facts that aluminium and electricity—the two things which Edison said would solve the problem—were to be used, gave an air of reality to the project. The only object raised was that the names of no well-known men were made public in connection with the company. Yesterday's election has answered that objection. At the former meeting it was emphatically announced that not a dollar's worth of stock was or would be offered for sale. Prominent eastern capitalists sent Jereme Carty, a Philadelphia attorney, to investigate the matter in Chicago. At the meeting at the Grand Pacific he made an offer for a large share of stock, but was refused. The only capital interested in the undertaking is owned by the company itself, with the exception of that furnished by an English syndicate, which was represented at the meeting by O. C. Hawkes of Birmingham. Fourteen acres for the erection of the plant at Mount Carmel have already been purchased and work on the first building, which is to be 800 feet square, will commence at once. The first ship, however, is being erected in St. Louis as the inventors do not wish to delay until the completion of their own plant.—Chicago Times.

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It is estimated that fourteen per cent of the voting population of the United States is illiterate—enough to turn the tide of any election, from federal down to municipal, in favor of corruption and misrule.

MODERN SCIENCE.

M. Janssen, from observations taken at the summit of Mont Blanc, concludes that there is no oxygen as we knew it in the photosphere, and that as oxygen would tend to combine with hydrogen and cut off our supply of heat by absorption, it is satisfactory to know that the sun is still far from that stage in its process of cooling.

Some interesting experiments have recently been made in Denmark in felling trees with gun cotton. For felling a tree 25 inches in girth it took two men only a quarter of an hour to make the preparations, the rule followed being to make one bore hole for each foot of circumference.

A new flash light has recently been invented intended to take the place of several which have of late proved dangerous in practice. The composition consists largely of charcoal made from the silky down of the milk weed, a form of carbon preferred because of its freedom from ash.

At the recent meeting of the American Street Railway Association the belief was expressed that it was the last convention at which horse traction would ever receive serious consideration, as electricity in one form or another was bound to replace the horses.

Soundings in the Black Sea show that beyond a depth of 600 feet the water is so impregnated with sulphuretted hydrogen gas emanating from decaying animal and vegetable matter that living organisms are not found there.

The best pictures so far taken of the moon show that parallel walls, whose tops are no more than 200 yards or so in width, and which are not more than 1,000 or 1,200 yards apart, are plainly visible.

A hotel has been erected in Hamburg having a facade made of paper. Doors made of paper are said to be superior to those made of wood.

The Skill of Ancient Builders.

A personal inspection of the pyramids of Egypt, made by a quarry owner who spent some time recently on the Nile, has led him to the conclusion that the old Egyptians were better builders than those of the present day. He states that there are blocks of stone in the pyramids which weigh three or four times as much as the obelisk on the embankment. He saw a stone whose estimated weight was 880 tons. But then the builders of the pyramids counted human labor lightly.

They had great masses of subjects upon whom to draw, and most of their work was done by sheer manual labor and force. There are stones in the pyramids thirty feet in length, which fit so closely together that a penknife may be run over the surface without discovering the break between them. They are not laid with mortar, either. There is no machinery so perfect that will make two surfaces thirty feet in length which will meet together in unison as these stones in the pyramids meet. It is supposed that they were rubbed backward and forward upon each other until the surfaces were assimilated.

A Hypnosis by Electric Light.

To the many peculiarities of the electric light is still to be added another—to put the human being in a hypnotic condition. The proof of this was given on July 28th in Mailand by a certain Justo Falgin. He—a gentleman thirty-two years old—was going along about nine o'clock in the evening, over the Piazza del Duomo, and was looking at the electric light. Suddenly he remained standing spellbound, and kept his gaze fixed upon the light. Passersby became attracted toward the peculiar man and called to him. But he took no notice of anything that was passing around him, but persisted in his fixed, lifeless position. He was afterwards removed by some police officers as gently as possible when it could be thoroughly observed how vacantly his eyes looked into space. The unconscious man was carried to the nearest drugstore, where a physician was called, who brought him back to consciousness with ammonia. The hypnotized subject is of small, frail stature, whose exterior impresses one with his great sensitiveness.—Spiritualistische Blætter.

A pet monkey attended the services at a church in this city on a recent Sunday. Jocko looked around in a comical way and jumped upon a window. He sat there for a moment, attracting the attention of everybody around. He looked up at the choir and measured the distance between his perch and the gallery, and for an instant seemed to have a mind to go up among the singers; but it was too long a jump, and Jocko sprang down upon the back of a pew. Then he started up toward the alter, skipping from pew to pew. The ladies hurriedly got out of the way. One young man ducked his head to let the animal go over him, but Jocko lit squarely on his back and startled the worshipper. Jocko was startled, too, but he kept on going until he reached the chancel. A flying leap took him on the alter rail, along which he skipped all the way across the church. The clergyman paused, and the sexton ran up with a long pole and poked at the intruder. Jocko started back across the rail on the run. From the rail he jumped to a pew back and up into a window, and then out, to the great relief of the congregation. Savannah News.

DON'T GIVE UP

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"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

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I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

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A. F. MELCHERS - - - - - EDITOR

CINCINNATI - - - NOVEMBER 8, 1890

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Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to,

THE WAY PUBLISHING CO.,
Southwest Corner of Plum and McFarland Sts.,
CINCINNATI, O.

THE SOUL AND IMMORTALITY.

From nothing, nothing can proceed, says Plato a passage materialists take pleasure in quoting without radical analysis. But if nothing is productive of nothing, something, and its similitude, must proceed from something. If pears cannot come from potatoes—a well authenticated fact—intelligence cannot be a materialistic production. But as only the aforenamed article can evolve from its like, it is logical to believe that intelligence can only issue from intelligence.

Intelligence exists—indisputably. Thus it must originate from an intelligent source or from intelligence—whatever that is *per se*. Man's use of it, however, as an intelligence, might aid him to obtain a relative comprehension of it by a little observation and introspection.

That it is a force—a power—all must admit who have ever felt its influence mentally or phychologically—being unable to resist its demands or commands; or, who have ever witnessed its influence on a hypnotized subject.

If man is an epitome of the universe and intelligence can only proceed from intelligence, law or that which man calls law must be intelligent or intelligence *per se*, as it is the only force or motive power analogous in man through which the latter is enabled to exercise his will, his desires, or his fancies—and not blindly or unconsciously either, for that would be called unnatural. If law was a mere blind force, men would be unable to get out of each other's way. But as it is a conscious force, we are empowered to act naturally—in harmony with nature, our universal parent.

We need not infer, however, that the individual heavenly bodies, too, are intelligent, because they act in harmony with nature or are governed by law. But they would be if in possession of a brain centre analogous to man's, or had an organism adapted to the conscious exercise of universal law. Man has such an organism, and is therefore called an intelligent being. Although, absolutely considered, it is not the man as we cognize him, that is intelligent, but the law that manifests through him—the law within, so to say—the law that governs his material organism—only that this law has become individualized in connection with a so-called human body. Before this event—this evolvement it was a part of that stupendous whole known to theology as God and to materialism as law or nature, and by which latter term it is also known to Spiritualism.

Of course, this is but theory to the materialist, because he sees the whole of man in the body that dies. To the Spiritualist it is a proven fact, because he has seen the spiritual or intelligent counterpart after death of the physical or material body once inhabited by this piece of individualized law. And furthermore, has seen the thing whole and even more perfected than when in the body—proving at once that it both survives the material and continues to progress in another realm. Not another form as theology would have it. There is no change in the "twinkling of an eye." The only change lies in the composition—and this is but an apparent one, for it already existed while in connection with the body, taking the *form* of the latter as it evolves and grows until death, and even then continues until it attains perfection—maturity as it were. The latter being a form as it assumes here in manhood without that state known as age or physical decay, encroaching upon the individuality. Why? Because it is spirit and not matter—only matter being subject to decay. Spirit is intelligence, law, force or motion; and whether in the macrocosm or the microcosm is immutable, eternal, absolute. Such is the soul of man, or spirit as it may please those who prefer that term. Whatever it is composed of analytically, it exists, and that is sufficient to prove the immortal nature of human beings.

To give expression to lofty thoughts we must have lofty aspirations and surroundings. Environments and influences laden with petty annoyances retard mental growth and progress, and prevents proper expression of ideas even when in possession of them.

GIVE THEM ROPE.

It is a Spiritualistic medium's own fault if he or she is not worth millions of dollars. The medium can engage some spirit to overhear the private talk of Wall street magnates and get, in this manner, knowledge enough to make wise investments in stock. Every noted thief might be caught if some spirit would shadow the rogue till he committed a crime and then promptly report it, through the medium, to the authorities. Let a spirit be placed in charge of a house while the owner is absent, and then if it is broken into it can be learned at once who did it and also where the booty was hidden. If you want to know what your neighbor says about you, get a spirit to listen and tell you. Spiritualism is a big thing if you only work it right—The Ensign.

The above is a sample of some of the ridiculous nonsense that now and then bubbles up in the secular press—though less frequent as time progresses and as the more intelligent classes obtain a correct understanding of Spiritualism. It is hardly worth the space to make an exhibition of the absurdity of such ideas by correcting the writer or showing him why they are not carried out; i. e., why they cannot be. Spiritualists already know the reason and can individually teach those who are desirous of knowing, while the others we care nothing about. Men who are capable of misapplying their intelligence in such a manner are not ready to enjoy the revelations of our philosophy. Their narrow intellects—their undeveloped perceptive qualities—would be subjected to a strain too heavy to carry and our cause would suffer the consequences; namely, the ridicule that such would expose it to. Just as they now ridicule that of which they are ignorant, they would make themselves ridiculous in the sight of sensible people, as we have learnt by experience after making converts of such individuals to obtain their good will and quiet them down. A man whose asinine qualities still linger with him at the age that he is capable of writing for the press, is seldom curable, and it is therefore best to leave him to his fate. That is, allow him all the rope he wants and results will not remain inactive.

BIRTHDAYS,

Birthday celebrations are to a large extent unspiritual affairs—especially when solicited. A demand for homage or deference is the heigth of impudence when viewed from a purely spiritual stand point, and those who anticipate it are by no means ripe for transition, i. e., from the earth's sphere at death of the body. Purified spirits do not count time as we do—consequently must, by a law of nature, drop all such things as celebrating events according to dates. And of what importance is a date in so uncertain an affair as the birth of a mortal into this life? And who would celebrate an event which begins with troubles and trials? And we may almost say, our descent into hell. For what is earth compared to spirit life but a hades?

If friends offer an unsolicited ovation or compliments of the day, it is excusable. But when it comes conventionally—i. e., offered because they fear our displeasure in not doing so, it is extremely unspiritual, if not impudent, and proves that a secret demand existed within us to that effect—our self-love attracting it.

Birthday celebrations we accord to children are of a purely spiritual nature, for neither do we nurse their vanity or selfishness, nor do they solicit them on that account.

It is the conventional birthday celebration that we are driving at—that which adds material fuel to the spirit and keeps it bound to matter in the future existence. Spiritualists, who know something of the future, should at least, set the example in this respect and put a veto on such hollow mockeries and show the world what true progress means. Let us get down to the radical of existence—the root.

MICROCEPHALUS.

Or idiocy (little head), it is claimed by a Parisian medical journal is curable by simply making a narrow opening in the left parietal bone about 9 centimetres long by six millimeters wide. Of course, all precaution is taken to arrest hemorrhage and prevent suppuration or fever. Whether it will prove an absolute success will perhaps depend on experiments and time to solve. Morse was hooted at when he threatened to send a message by wire from New York to Washington in a few seconds. The cure of microcephalus may seem as improbable. But science has not yet got to her wit's end, and we cannot foretell what she is capable of doing—except to simply believe (by faith) that she is capable of accomplishing anything that the human mind can conceive of. Faith aids the religious devotee—why not the scientist? Skepticism—combatting every new idea with conceited air—does not invite knowledge; while faith is an emotion—a sense of the soul—that makes it intuitive or receptive to more and higher truth or truths.

SELFISH PHILOSOPHY.

Philosophy is often selfishly applied, every controversialist arguing from his own little sphere of thought or endeavoring to establish a precedent that will best fit into his individual surroundings—making a convenience of the force of argument, as it were, and thereupon found a philosophy that will meet his own wants especially and overlook those of others as inconsequential. This is selfish if not impudent too. The best philosopher is he who holds to facts alone and let these speak for themselves. Facts require no sophistry to recommend them. Politicians as well as religious reformers would do well to consider this point rationally.

The man who will not accept the facts of Spiritualism on the testimony of such scientists as Hare, Flammarion, Wallace, Crookes, Weber, Ulrici, Fechner or Zœllner, because these facts did not come to him personally belies himself when he says he believes in the truths of Astronomy, or Geology or Chemistry without having personally investigated these sciences. Others' testimony of one science is as good as of another; and the man who rejects one and not all is either an ignorant bigot, or is prejudiced, and neither exhibits consistency nor progress. Such men's opinion is of no consequence in the world's affairs. It does not count with men and women of intelligence.

The postmaster at Bellefort, Pa., inspired with the idea that all newspapers containing anti-administration opinions must be excluded from the mails, and on the strength of this suppressed a local newspaper because it contained a little history of Senator Quay's late political escapade. Of course, Mr. Wannamaker reversed the decision of the under post master as soon as the facts were made known to him and permitted the paper to go through without further ceremony. But the incident exhibits a case of official ignorance that is sometimes aggravating to publishers.

PERSONALS AND LOCALS.

E. T.—Thanks. Will try to use it if permitted to continue the controversy.

L. A. C.—Thanks for advice. It shall be heeded.

J. C. and others at Cleveland.—Report received. Will use it if nothing derogatory to the medium comes from an equally authentic and respectable source.

W.—Would be pleased to have anything you desire to contribute.

Adjutant H. E. Clough of the Soldiers' Home at Bennington, Vermont, writes that B. G. Chapman died there on the 14th ult. The deceased has no relatives living at Bennington, but has a son at N. Enosburgh, Vermont.

Dr. N. H. Eddy answers calls to give massage treatment He is temporarily located at 115 Broadway, this city.

Dr. J. S. Loucks has removed from Worcester to Shirley, Mass., where he has purchased a cozy little farm and home and will now attend to orders from that place. See ad.

Mrs. Caroline E. S. Howard passed to spirit life last week from her home in St. Charles, Ills., in her eigthtieth year.

If we have printed any of the mediums' movements or addresses wrong, the parties concerned will please notify us of the fact and give their direct addresses. We rely largely on correspondents for these matters and if they are late in their reports or make mistakes we are not to blame. We cheerfully make an occasional note of such movements, but regularly standing notices require compensation.

God is the figurative of nature.

At the residence of her parents, 2137 Uber Place, Philadelphia, Lella E., only daughter of Russell C. and Lydia R. Chase, formerly of Williamsport, was joined in marriage to Walter S. Greenlee, of Denver, Colorado, October, 15th, by Magistrate James P. Neall. After a tour of the eastern cities they will make their home in Denver.

Lady correspondents will please give their first name in full to signatures. The simple initials without a Miss or a Mrs. before it have frequently caused us to address them as an Esq., which must be somewhat embarrassing to them where others handle their letters before they do. Some handwritings betray a female origin, while others sign a first name but leave us to guess whether they are a Miss or a Mrs., and we very often *miss* it by addressing one for the other. It should be understood that a simple Mary A. Jones meant a spinster (from 16 up to 90) while married women could without feeling sensitive about the ego that is manifested in it, and which deters many from prefixing the title, begin their name with the Mrs., considering this as a part of it, under which event the simple initials will suffice.

Dr. G. P. T. Hewes, an aged Spiritualist, died in Chico on the 12th inst., after six months illness. He was gifted as a healer, and practiced among the people about him, helping many whose lives had been given up by physicians. Like all reformers, he died poor; during the latter part of his illness he was cared for by the Aid Society.—Golden Gate.

"I am a great skeptic," remarked a gentleman as he alighted on the pavement in front of G. A. R. Hall after listening for nearly two hours to the tests given by E. W. Emerson on the evening of the 29th ult. "And so am I—why didn't he give me something," added a young lady with good natured hauteur—but which through dark spectacles might have been taken for superciliousness. However, an old friend of the writer used to say humorously, "Some people are skeptical until convinced by a home thrust; then they become awfully jealous because they can't do likewise," i. e., be a medium too. Such individuals cannot be convinced on tests others receive, but those who are disposed to be reasonable will reflect on them nevertheless—especially when made aware that the medium himself is unconscious of all that is going on, which to any thinker is a phenomena in itself. Thus Mr. Emerson could not give a test under that condition if he tried. "Sunbeam," the Indian girl who controls him during that time, is the responsible agent and describes the other spirits seen around persons. Of course, she is liable to err once in awhile, but this is not her fault. Spirits too make mistakes, and the error may be on part of the spirit manifesting as well as on her's. But when nine tests out of ten are correct, it takes a very narrow soul to discard the whole on that account.—Sunday witnessed good audiences again, both morning and evening, and while some received satisfactory tests others were overlooked by Sunbeam—probably on account of their skepticism, spirits not liking those sort of people, as they repell their advances. Humility or faith, i. e., unpretentiousness and a kind feeling towards the medium, are better conditions and insure people tests galore. Those who know too much are generally avoided by spirits, as pretention and pride are not angelic qualifications and would rather tend to attract mocking spirits—such as would be found in the homes of this class of mortals, not in a hall where earnest and humble seekers after truth are congregated. However, one may be mentioned as a stunner. A spirit present begged the controling spirit Sunbeam to step aside and allow him to control as we wished to say something in German. The request was granted, but the medium's tongue wouldn't wag German. So the spirit gave up and said in English that this attempt was due to a promise he had made somebody during the week. Asking if the test was recognized Dr. Zipperlen said he recognized it, as it was for him, he having been the one that requested the spirit before coming to the hall to try and speak German through Mr. Emerson. Of course, this was greeted with cheering applause. But the skeptic will say that was pre-arranged. Well, let him; what do we care. We know this thing to be true and will enjoy it while he remains out in the cold of dark materialism.

John Slater has been recently married, and says he is the "happiest man in the world." He is holding seances in San Francisco.

Prof. Henry Kiddle's young son, Charles Gerrish Kiddle, passed to spirit life from New York City October, 15th, at the age of twenty-three.

We have received another pleasing article from Calvin Brown, our new contributor. It is entitled "Wealth Production and Distribution," and will appear shortly.

Mark P. Morton, Esq., of Buffalo, N. Y., was in the city last Sunday.

Mrs. Belle Ireland has removed from Elm street to 521 Central avenue, where she will be pleased to see her friends hereafter.

If you give with contempt you must expect a reciprocal influence to return to you in acknowledgement of the gift—especially when sending a carelessly transcribed or created communication to the Spiritualist press. Spirits respect only those who have respect for the cause to do well that which they feel invited to do for it.

☞ Please do not send us postage stamps in payment of books or subscription.

Readers will not overlook the advertisement of "The Thomas Battery Co." in another column of THE BETTER WAY. Great success is reported with these goods, both in the demand for them and their good effect on those who use them. A gold medal and diploma has been awarded this company by the Academy of Science of Paris, France, which is its best recommendation.

Mr. and Mrs. J. Frank Baxter will celebrate their silver wedding on Monday, November 10th, from three till ten o'clock, at 181 Walnut street, Chelsea, Mass. THE BETTER WAY sends greetings and best wishes.

Mrs. Dennis Hill is another musical medium in our ranks just rising to fame. The *Banner* says "she sings under spirit control, seldom knows a word she utters, being more or less at the time in a state of trance."

N. S.—We pay nothing for poetry; and prose articles will depend on style and substance. It would be well, however, for all who expect compensation, to write for the spiritual press free for a while in order to find out if their matter will be accepted at that price even. All spiritual workers must give before they can get—newspaper publishers or writers most of all, as both the business manager and editor of THE BETTER WAY have learned by experience, they having had to give their services free to the cause for ten or twelve years before the 'bread" returned to them, and it is still coming very sparingly.

At a seance held by Mr. A. Willis on Friday evening last, where about two dozen persons were congregated, some remarkable manifestations took place. Outside of the usual materializations and trumpet phenomena, the writer of this was given a trumpet to hold himself, and while doing so at arms length, sometimes holding it perpendicular and then somewhat inclined, a voice spoke within as clearly as when held by the medium who, on this occasion, sat on the opposite side of the room. Then a trumpet was floated about in a light sufficient to see its entire movements. As an exhibition of the passage of matter through matter, a reverend gentleman of the Methodist faith, was requested to throw his handkerchief over the cabinet wall. He did so, but it was returned to him through the curtains where there was no opening, the handkerchief coming out by inches as if being pressed through a small opening, but upon examination of the curtain by the writer proved to be intact, and this in light enough to see the time by a watch with very delicate hands. The preacher was also invited into the cabinet, and after appearing to recognize a spirit, was told by the latter, he hoped to hear him preach this from the pulpit. Among the spirits materialized was one tall enough to give a five foot man a blessing at a right angle tip. As a test to the reporter and others, the controling spirit requested them to step in the rear of the cabinet, and with those in front strike a match the moment "good night" was pronounced from the trumpet. After a few other remarks, the word was spoken from the trumpet near the ceiling, and the light was struck. In the same instant the trumpet was seen falling and rested at the feet of the writer. Thus ended a most remarkable seance.

NEWS ITEMS.

Mr. Stanley will lecture in the United States.

A South Polar expedition is in progress, which will start from Australia.

Simultaneously from South Carolina and Georgia come the report of two children being born each with two teeth.

It is said that the Pope has summoned the Roman Catholic archbishops from Ireland to Rome. It is understood that he wishes to consult with them with respect to Irish affairs.

A daughter of Gen. Rosecrans is an Ursuline nun who, until very recently, was assigned to the convent at Santa Rosa, Cal. Fifteen years ago she was one of the most charming and most popular of the society ladies of Cincinnati.

A San Francisco undertaker has fitted up a large and handsome funeral parlor, where funerals may be held. It is intended to meet the needs of families who live in hotels and boarding houses. All the employees are attired in black and wear black silk hats.

The wildest dreamer could not have predicted a century ago anything so incongruous as has happened during the past week—the arrival at Jaffa, in far-off Asia Minor, of three American locomotives, to be used on the railroad to Jerusalem. Is the day approaching when the camel, that beast of burden for unknown ages, shall go to join the dodo and the megatherium?

One of our Fork farmers was so anxious to get his cotton picked that after riding around the neighborhood several times hunting hands without success he went to a negro camp meeting and appealed to them in many ways, but without success. At last he went up to be prayed for, put a nickle in the missionary box, and afterward got plenty of pickers.—S. C. Enterprise.

There was a wedding one night five miles east of Keokuk, Iowa, which was novel. The contracting parties were W. Lee Smith, of Denver, Ills., and Lida Funkhouse, of Summittville, Iowa. The bride and groom were dressed in jeans and calico, and the guests were likewise attired. Refreshments were served in wooden butter shells and tin cups. The decorations were autumn leaves. Both of the parties to the marriage belong to wealthy families.

The act of last September, which provided for the retirement of enlisted soldiers after thirty years' service, with double pay for their service during the rebellion, presented an interesting question for decision, at Washington, namely as to the precise duration of the rebellion. The War Department has decided this point, and has decreed that April 15, 1861, was the official first day of the rebellion, and May 1, 1865, the last day. The first call for volunteers forms the basis for the selection of the first date, and the second date was officially determined upon by act of Congress in 1884.

A strange story comes from Bjelina in Bosnia. A rumor is current among the peasants of that district that Baron Albert Rothchild has been sentenced to death, and that his execution will shortly take place unless he succeeds in finding a substitute prepared to suffer death on the scaffold for a consideration of 1,000,000 florins. The authorities at Bjelina have for several weeks past been pestered by applicants prepared to have their heads cut off for the benefit of the Austrian Croesus. It appears, however, that the applicants have formed a syndicate, among whom the million was to be divided, and that lots were drawn for the victim. The authorities have experienced some difficulty in attempting to convince the candidates for death that the rumor is without foundation.

The progress Socialism is making in Europe may be inferred from the question submitted to a vote to-day in Sw erland: "Shall or shall not the Fe Government insure its citizens in event of sickness or accident?" It seriously proposed in the Swiss C gress to make life insurance compuls but that met with much opposition. was agreed, however, to submit to of the people the question of instructi the Government to insure its citiz against sickness and death, and empo ering it to declare the same obliga upon certain classes of citizens. German Government has already into the same kind of business. theory is that it will largely do with taxation for the maintenance asylums and charitable institutio That, as every taxpayer knows in th country, is a very large expense.

Prayer books are works of art much more than they are works of reli ion. Dealers keep prayer books in st which they price all the way from $20 $160 each. When something more co ly than this is demanded the book made to order. Books have been ma and have been set with jewels and rep sent an expenditure of $400. Frequ reference is made to Pope's couplet "The Rape of the Lock," and the sarca tic wit displayed in grouping toget the articles on a lady's toilet table, wh included pins in a shining row, a Bi and billet-doux. Perhaps, indeed, th Bible was in strange company, but more strange than that in which th prayer book of to-day finds itself. It h nothing to do with pews or altars. belongs neither to literature nor religi It goes into her jewel casket and counted in with her diamonds and fing rings.—N. Y. World.

M. Camille Flammarion, the gre French astronomer, in a recent comm nication in the New York Herald, sa "It is easy to understand that men of i telligence and feeling, who understa the true grandeur of humanity, shou take a deep interest in such progress a this. We have the right to be impatie and feel keenly. Astronomers are in th position of Moses when he was with sight of the promised land. For exa ple, we have Mars before our eyes. A the observations made thus far lead to think that this planet must be inh ted as is our own, and, perhaps, ev better inhabited. We see in it con nents, seas, coasts, capes, bays, rive waters, snows and clouds. We witne all the effects produced by the season We see distinctly rectilineal lines e tending from seas ro seas, and, putti them in communication, which seem be canals. It has even been thought th brilliant points, geometrically arrang have been observed, which may be i tended as signals from that planet ours. How, then, is it possible no wish for the complete conquest and attain at last to a solution of the enig

Reported for The Better Way.

Psychic Research Society.

Douglass Castle Hall was filled on la Sunday to listen to the guides of Mi Adah Sheehan, and despite the fact th this lady was confined to her bed fro Tuesday until Friday of last week with severe attack of Pleurosy, she was at he post as ever, and the large audience pre ent can attest to the beauty and grandeu of the lecture, the subject being, "The conditions in spirit life of the physical and mentally deformed criminals an insane." The guides held that every condition in earth life shadows and re tards the final blossoming of each, ur ing the people of earth to make bette conditions for the coming generation be born into, holding that imperfe forms were a crime against nature, the responsibility rested with us, an was not a visitation sent by a God, im plored us to send better developed sp its into spirit life, that we might ob a more perfect angelhood. Perfect qu prevailed during the address, and eve ear was strained to catch the inspir words as they fell from the lips of th pale woman who stood before them. Only last week I regretted that our so ety would lose her for the month of Ja uary. But now, owing to change of a pointments, Mrs. Sheehan goes to Gra Rapids for the present month, and owe the pleasure of last Sunday to th illness, which prevented her from filli the first Sunday of her engagement.

We will on next Sunday have th pleasure of listening to the Hon. W. F. Adkinson in his justly celebrated lectur "Does death end all?" He comes highly recommended, and we bespea for him a welcome from the Cincinna public.

The meetings are free, and all are i vited: A feature of our meetings is very excellent music furnished by Mis Aston, who has been so ably accomp nied on the violin by her father, Mr. Ja Aston.

EVA SAGMASTER, Sec.

Deafness Can't be Cured

By local applications, as they cannot reach diseased portion of the ear. There is only way to cure deafness, and that is by consti tional remedies. Deafness is caused by an flamed condition of the mucous lining of Eustachian Tube. When the tube gets flamed you have a rumbling sound or imp fect hearing, and when it is entirely clo deafness is the result, and unless the in mation can be taken out and this tube resto to its normal condition, hearing will be stroyed forever. nine cases out of ten caused by catarrh, which is nothing but an flamed condition of the mucous surfaces.

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Correspondence.

Port Huron, Mich.

Jas Haslett writes: "We are contemplating making a great many improvements at Haslett Park this fall and winter, and Dr Edson, of Lansing, the new secretary and manager, is devoting a great deal of his time and labor to that end. When completed we anticipate as fine a gathering place for Spiritualists as there is in the country."

Stetson, Me.

Amelia G. Stevens writes, that, though but little is printed concerning the old Pine State it must not be believed that Spiritualism is dead in it. Such is not the case. Meetings and circles are held in almost every hamlet, and local lecturers have all they want to do. Furthermore there is a growing interest in every city and town, and in time old Maine will become a leading centre in Spiritualism.

New Orleans, La.

Sunday, October 26th, several members of the New Orleans Spiritual Association held a very enjoyable picnic in Audubon Park. The weather was delightful, and the good things provided were duly appreciated.

The Association has taken the Hall of the Army of Northern Virginia, 50 Camp street, for regular meetings on Sunday nights.

Home talent will be used for the present, and the prospects are that some old-time workers and new ones also will take part.

The hall is centrally located, neat and well furnished, and visitors from other States will find a hearty welcome. Wm. Prodik, Sec'y

Zimmerman, O.

Mrs. Seery, the noted medium, and other friends of Dayton, O., called at our country residence recently, and we together enjoyed a most enjoyable spiritual feast, holding sweet communion with the dear departed.

All of the sitters were greeted and blessed with messages from their departed friends, some of them talked first and then sang some entertaining songs through the trumpet, while others conversed in a clear and independent voice.

We deem it unnecessary to speak of tests received on this occasion, for we were all veterans in the cause, and long since past the "test" stage in spiritual manifestations.

May the good cause progress daily and shed its scintillations of light in the hearts of benighted souls. D. D. S.

New York.

Lyman C. Howe writes: Just arived here. My address will be either 453 Fourth Ave., care of Milton Rathborn, or 128 West Forty-third sreet, care of H. J. Newton, or care John Ellis & Co., 117 Chambers street.

I closed my engagement in Buffalo Sunday the 26th, with a good audience and manifestly good feeling. I think there is some prospect of a revival of the work in that city. Bro. J. W. Garretson, the President, is in earnest, and has good ideas of the needs of the hour and way to success. If the society sustains him I trust he will do a good work for Buffalo. Dr. A. A. Hubbell, a prominent physician and specialist, is a Unitarian with strong spiritual bearings, and will help support a society that moves on the reliable line of work for educational Spiritualism. He is interested in phenomena that count as reliable evidence, but would not put them before the great work of scientific and moral education. When such minds co-operate it is not difficult to build up a strong society in any city. "Union is strength," and with the proper basis of action and a nucleus of reliable characters to keep steadily to the higher aim, there seems to be no good reason why spiritual societies cannot grow and prosper, permanently make the world feel the "power behind the throne." I think the tide is strongly setting in that way. Mrs. Matteson, the famous clairvoyant, physician, is active and earnest, and always ready to help in all needful ways for the good of the cause. Dr. Armstrong and wife seldom fail to add their influence to meetings and the working part.

The good will and cordiality shown me during my stay were a tonic that I appreciated. Dr. J. H. Wortman spoke for them last Sunday. He is an old veteran and a former friend of Thomas Gales Foster and one of his most devoted admirers. W. J. Hull, in whose pleasant home I spent my last Saturday night in Buffalo, though silent for a time, the fates will not allow him to stay long in seclusion. The world will ring with the echoes of his voice and glow under the fire of his thought. Pardon this long letter, I meant to be brief.

Yours for the cause. Lyman C. Howe.

Liberal, Mo.

By request I send you a brief report of the recent three-days' harvest meeting, held under the auspices of the Spiritual Science Association of Liberal Mo., commencing on Saturday afternoon with a general conference and a brief address by the writer (entranced).

Saturday evening was devoted to a literary and musical entertainment, which passed off with great success.

On Sunday morning there was a brief session of the Children's Progressive Lyceum, followed by a discourse by Dr. E. B. Wheelock.

In the afternoon a brief conference—a trance discourse from topics presented by the audience, through the mediumship of the writer, supplemented by remarks from Dr. Arnoup, of California, and an address on the "Promotion of Spiritualism," by G. H. Walser.

On Monday forenoon a conference, followed by a normal address by the writer on "Education and Life." By request of the audience the same subject was continued on Tuesday evening. See preamble and resolution below.

In the afternoon Fact Meeting and addresses by James W. Adams and Dr. Arnoup—the first on "Ancient Bible evidences," the last on "The philosophy and the facts of Modern Spiritualism," with interesting personal experiences.

In the evening a brief conference and an inspirational discourse by the writer on "Spiritism practicalized."

The weather was superb throughout the meeting, the attendance was good, harmony prevailed, and no doubt much good was accomplished. I must not omit to make mention of the splendid basket dinner given at the hall on Sunday to the multitude, who broke bread together and felt immensely social. The assembly room was profusely decorated with evergreens and flowers.

The following preambles and resolutions were unanimously adopted:

Whereas, Life is a school, and all persons are pupils therein; and

Whereas, Each and every system of education now established embraces not all periods of life, but instead limits itself mainly to the few years of early youth, leaving the remainder of earth life wholly devoid of systematic culture; and

Whereas, The years of maturity, under present existing conditions of society, are almost by necessity mainly devoted to the pursuit of material wealth, worldly fame, positions of personal authority and power, or other objects which, when attained, fail to satisfy the longings of the human heart and the aspirations of the higher nature, or to confer real and lasting happiness; and

Whereas, The earth is in consequence filled with wretchedness, discontent, disease, discord, poverty, vice and crime, from which there seems to be no escape, except through a discontinuence of present educational principles and methods, with their resultant outflowing of social customs, business practices and general usages, therefore be it

Resolved, That a radically different system of intellectual, moral, social and industrial training be demanded, as the essential foundation upon which to erect, as speedily as possible, a superstructure worthy to be designated as true civilization.

Resolved, That a system of perpetual education, having for its object the improvement and elevation of human society, by peaceful constructive methods involving all the practical relations, occupations, obligations and interests of life, making of the permanent home a school and of the school a permanent home, imperatively demanded of the Spiritualists of the world.

Resolved, That a cordon of self-sustaining, co-operative, industrial universities, reaching around the globe, and inculcating and practically exemplifying the sublime principles of the spiritual philosophy, ought to be at once organized, located, endowed, equipped and put into operation; to the end that universal liberty, equality and unity, purity, peace and prosperity, health, harmony and happiness, so long deferred, may be speedily ushered in, and the angelic prophecy of peace on earth, good will among men, become at last an accomplished fact.

With hearty good wishes for the continued and increasing prosperity of The Better Way, I remain fraternally, J. Madison Allen.

Grand Rapids, Mich.

When I read the summarized report of the committee for the defence in the Reid case, as given by Prof. Buchanan in your issue of October 25th, I am utterly astonished. If that summary is the honest belief of the Spiritualists of the country as to the real status of the case, it is amazing that the money is not forthcoming to test the case to the utmost.

What, the right of a medium the use of the United States mail denied, and Spiritualists, millions of them that there are so dead to the issue that they will not raise the money to defend that right before the highest tribunal in the land! It is astonishing! A million Spiritualists at a penny each would raise $10,000, and yet men like Moulton and Buchanan plead in vain for less than that from the many millions who claim to be Spiritualists! They say it matters not what the man's character is, it is mediumship that is on trial, and they are right if it is or was mediumship that was on trial.

It does not matter what the character of the man if the right to advertise mediumship was denied in his person, because if denied to him it is denied to all theoretically, and there is but a short step from theory to practice in the hands of those who have the power and desire to use it.

I do not so understand it. I do not so read Judge Severn's charge to the jury, and there are many good, honest Spiritualists in Grand Rapids who believe it was fraud, dishonest intent, and not mediumship that was sentenced, but that does not in the least excuse those who believe that mediumship was condemned.

Now, friends, did I believe as you do, did I understand that in the sentence of Walter E. Reid our right to advertise mediumship through the public press was denied, and were I worth one half as much as are several of the Spiritualists of Grand Rapids, who claim so to believe, I would furnish every dollar of the cost of so doing myself before I would allow the question to stand as it now does.

Again, I say, I am amazed. What! must one who does not believe that mediumship was on trial urge you who do to be true to your convictions? And yet I do—I urge, I plead with you to show to the world that money is less dear to you than human rights. It is not because you have not the means, but because you are not willing to give it. You think that the spirits will assert and maintain their cause without your help.

Were it a scheme for raising money in which there was one chance in five that you could realize ten dollars for every one expended there would be no lack of money needed to make the venture, but what is money, wealth, compared with the interests at stake, if it be a truth that the enemies of Spiritualism have so far prevailed as to secure imprisonment for using the mails to advertise mediumship!

Oh, Spiritualists, who believe this to have done, do not, I beg of you, present to the world such an evidence of supineness as the failure to raise the needed funds will be.

Lois Waisbrooker.

The labors of Jennie B. Hagan closed here October 26th, but the results are everywhere manifest. Every one is talking, thinking, and working harder than ever to perpetuate the work so well begun. Too much can scarce be said of the interest that has been awakened among our people, as well as skeptics, and every one is asking who is your next speaker. For four years a few of us have worked faithfully to have good talent, and this is the first speaker in all that time that has been regularly engaged here for a month's work, and the results being so good we can be pardoned if we feel proud of our success. But the best of all is that the foundation has been laid so firmly for future work.

Our own speakers have done good work in holding our numbers together, and have well earned the reward of receiving help from their co-workers from other fields of labor. If we could have kept Miss Hagan here another month we could have filled Hartman's Hall, the largest hall in the city, so great was the enthusiasm and interest. People went at six o'clock to secure seats, and hundreds went away. Effie F. Josselyn, Sec'y.

I was much pleased to see the article from Lois Waisbroker on the Reid case. It was a concise statement of facts, and I am glad that at last a little appearing to counteract the erroneous statements that have gone out all over the land. If a systematic line of persecution ever should be waged against mediums it would not help us any that a man of Reids character should be upheld as a martyr. I am sorry for Reid's condition, but he would not have been arrested had he been honest, and every one knows it here. It is no help to the general good the way he has been helped to responsible positions. Mrs. Josselyn.

The Spiritualists here are turning their attention more to organized effort (thanks to Mr. and Mrs. J. B. Josselyn) than before. The Society's membership is on the increase, and I would not be at all surprised but that they will have property of their own shortly. The interest elicited by Mrs. R. S. Lillie, Drs. U. D. and S. A. Thomas, and latterly by Miss Hagan, are drawing all noble, aspiring, unselfish minds into one band, and thus more fortified to continue the good work.

I think I may truly say that with the knowledge of others in this matter, Grand Rapids has never had such a flood of spiritual enlightenment in all her past history as has shone forth through the guiding spirits of Miss Jennie B. Hagan during the past four weeks, nor perhaps would there ever have been were it not for organized effort. I would therefore say to all organize and "let all mens' good be each man's rule," and work for its accomplishment, and you will succeed in two ways.

Miss Cora Denny is a wonderfully fine inspirational pianist, is residing with Mr. and Mrs. J. B. Josselyn, 120 North Division street, where she may be addressed. Kind wishes. H. F. B.

Brooklyn, N. Y.

The Spiritualists and their friends at Conservatory Hall in this city enjoyed a rare treat on Sunday evening, October 26th, in the presence and lecture of Mrs M. E. Williams, having the gifts of clairvoyance as well as clairaudience, and with her long experience in the field as a materializing medium, to which she has added self-culture, natural refinement of character and a good voice and delivery, which gives her lectures practical effect and force that a less experienced speaker could not be expected to enjoy.

Without a given subject for her lecture, she began by saying it was our duty to keep our physical condition at its best to give the spirit expression.

Intellectual knowledge is not true wisdom until it is thoroughly assimulated, absorbed into and become a part of ourselves, and when thus assimulated we can dispense such facts as are understood with force to those less highly favored.

Do not scatter your forces here and there in mere handfuls, but combine your forces. In "union there is strength." Present a solid front to your antagonist.

Spiritualism is a science, a philosophy, a religion. In the language of St Paul, "unless you become spiritual, you cannot discern spiritual things." Has it ever occured to you that unless you desire to know, to understand this beautiful philosophy the angel world can wait. The wish, the desire must come from within, and that wish that desire will come to all of us.

Spiritualism is as old as time itself, and yet it is the greatest blessing of the age. With our forty-two years of growth, since the awakening of what is termed Modern Spiritualism, we ought all to have grown beyond a desire for the ringing of bells, thumming of guitars and drum sticks, and yet all such demonstrations are grand truths—proofs of immortal life.

Each lesson we have had has aided us in the accumulation of knowledge. It is a grand consolation to know that no man was murdered to save us. We are each one of us our own individual saviors. As we sow so shall we reap. Ignorance is our only devil.

The question is often asked, what can we do to develop mediumistic gifts. I cannot tell you. It would not be right to tell you if I could. Every soul is, and always has been, overshadowed, guided by the angels, and if you wish to come into closer relationship with them, open your doors by forming your little circles within your own homes. What do we know, spiritually, except what we have learned through these "ignorant mediums," some of which, in Bible times, were poor ignorant fisherman."

Mrs. Williams' lecture was applauded by the large and intelligent audience that filled the hall.

After the lecture Mrs. Mott-Knight was invited to the platform, and with a committee of three ladies, strangers to the medium, slate writing was obtained before the entire audience, as is usual with this gifted medium.

Mr. Sargeant opened the Conference on Saturday evening with a grand lecture on "Judicial killing, or the criminality of capital punishment," which I regret to say I am unable to give you an abstract, as I arrived too late to hear much that was said; but the speaker regarded the subject as one of the reforms that should be constantly agitated by Spiritualists and spiritual-minded people. It is one of the relics of the dark ages and baser passions of humanity, and the most brutal murderer can exclaim with Christ, "Father forgive them, they know not what they do."

The lecture was one of Mr. Sargeant's best efforts, and well worthy of publication.

The lecture of the evening was followed by Mrs. Blake and Mrs. Lewis with tests, which were well received by the audience which crowded the hall.

The Independent Club devoted the evening mostly to slate writing, with Mrs. Mott-Knight as the medium, demonstrating beyond a question the fact that communications with our friends in the beyond by slate writing is a truth, a number of messages being written in the presence of the whole audience.

Doctor.

Fraternity Rooms, Sunday, October 26th—Opened our meetings with an invocation, then with a song strengthening the harmony, our mediums lifted us to do the work that angels impress them to do. We are working faithfully for a home, and we are assured our friends on the other side are doing all they can to assist us.

Our Aid met on Wednesday to transact business, after which the company were invited to a repast provided by the ladies, which was a feast of reason and a flow of soul. These little gatherings draw us nearer and closer as a body, both financially and socially. Telka.

Washington, D. C.

The meeting of our society here opened auspiciously on the first Sunday of October, with Mrs. Glading as speaker. The audiences have been large, and there has been an evident growth of interest, not only in the medium and her control, but in the subject to which she has dedicated her energies, and as a natural consequence her vital forces flagged in the midst of her work this month, and she was for several days very ill.

Last Sunday Mrs. Field Conant supplied her place in the morning most acceptably, and again in the evening when Mrs. Glading's wonful courage failed to sustain her in the effort to fulfill her work upon the platform, Mrs. Conant most kindly and efficiently supplemented her efforts.

Next month we have with us Miss Jennie B. Hagan.

The present month has been signalized by the passage to higher life of three of our membership. First Miss Laura Joshlen, one of the best beloved and most active of our Lyceum workers, was taken after a few weeks' illness. "To know her was to love her." Not only in her own family but in the Lyceum her loss will be deeply and continually felt. And yet the knowledge that has been vouchsafed to her nearest and dearest, not only since her departure, but in previous similar afflictions, of the continued presence and influence of the spirits of their dear ones, sustains and comforts so that the grave is robbed of its victory, death deprived of its sting.

Dr. John Mayhew, years ago the president of a society similar to the one now existing here, and lovingly known by the older Spiritualists as "Father" Mayhew, also passed on into the rich fruition of a life of more than eighty years, a large part of it spent in the promulgation of the truths of Spiritualism. Only about a year before his departure he made the funeral address for his friend and brother, John B. Wolff. Is it too much to believe that the life upon which they have now entered they will continue to work, and that effectively, for the advancement of the truths they sought so earnestly to promulgate when here in the body?

We have also lost from sight the wife of Henry M. Higbee, and mother-in-law of President Edson. Mrs. Higbee was a woman of rare intelligence and excellence of character. Very critical and cautious of accepting new things under guise of truth, she had, when once convinced, the courage of her convictions to a most remarkable degree. Retiring, with a sensitiveness almost impossible to overcome, from any public display, she shone in her home and domestic relations with a brightness and lustre that belonged to perfect womanhood.

The Tuesday evening socials have been more than usually well attended thus far. Mrs. H. V. Ross, the materializing medium, whose seances were so convincing last winter, has assisted to make these weekly meetings interesting by psychometric readings. She takes a glove or handkerchief and immediately enters into the owner's conditions and almost—nay, I think, has invariably read aright. We have at these meetings some discussions—sometimes under control and sometimes normal—regarding subjects of interest relating to Spiritualism. During the past month the thought expressed has been mainly in the direction of the responsibilities of mediums in regard to their controls. How far mediums are responsible for utterances made through their organisms? Is it not the duty of Spiritualists to demand clean, truthful controls for mediums patronized by them in their public or private circles? Should mediums who submit to lying or fraudulent controls, or who take their own prejudices or current gossip into their mediumship be countenanced? Are vicious or "evil" spirits benefitted by controlling mediums? On the contrary are not the mediums more apt to be demoralized? Are there not better methods of bringing darkened spirits into the light than by encouraging their control of mediums? These are some of the queries suggested by our late discussions. W.

Summerland Camp Meeting.

The first camp meeting of Summerland, like all good things of this terrestrial sphere, came to an end. It has been a success more ways than one. It has been the inauguration of a spiritual camp meeting in Summerland and established the certainty of its success and growth of such gatherings in the future. Another year with necessary advertising and railroad and steamboat excursion tickets and hotel accommodation we feel confident a large attendance will be the result. No more beautiful spot on the Pacific Coast can be found than Summerland for camping. There has not been an unpleasant day since the meeting commenced. What more can be expected than mountain and ocean scenery and the beautiful sunshine all the time.

This meeting has brought many to this place who came to see what Summerland was like. Many have purchased lots and some have commenced to build. Summerland has not been sold to a syndicate, as reported by a certain paper, for manufacturing purposes, but is in the hands of Spiritualists, and will remain in their hands as long as Mr. A. H. Williams remains at the helm. He is a true humanitarian and is doing all he can to promote the interests of others, and making this place a home for all seeking rest and quiet from this selfish world. His good wife is a helpmate in many particulars, and no one who comes to Summerland suffers if they know it. There are many others equally as self-sacrificing who have settled here, and we can say from experience that Summerland has some of the most hospitable and noble souls we have ever met.

We speak for Summerland a healthy growth, and for the camp meeting of the future large gatherings, drawing people from all the States of the Union.

Thursday, October 16th. Morning Conference Meeting—Dr. Dean Clark in the chair. On motion of D. Edner Smith it was unanimously voted that a vote of thanks be extended to the visitors and carpenters who so kindly volunteered in repairing the speaker's tent.

The subject of the conference was "Capital and Labor." Prof. Tatum said the cause of so much hard times with the laboring class are because we are living in an age of inventors, and he looked to Spiritualism to solve the question. Mrs. Logan said she looked to this grand movement Nationalism, which was Spiritualism, and the development of mediumship to regulate all things which were now so inharmonious. The subject was discussed at some length by Edner Smith, of Santa Anna, David Davis, Prof. Loveland and others.

Thursday afternoon Charles Dawbarn gave us a most excellent address on "True Manhood." It was enjoyed by all. When manhood evolves to the status of Mr. Dawbarn's ideal it will be grand to live and be one of them.

Thursday evening—Entertainment by the young folks at Library Hall. The following program was successfully carried out under the direction of C. B. Carnell. Piano solo, Prof. Englau; Reading, Mrs. Long; Recitation, "The Battlefield," Miss Iva Weeks; Song, "The Rainy Morning," Mrs. E. A. Hammatt; Reading, "To My Mother," Mrs. Sweet; Recitation, "The Milkmaid," Pearle Carnell. Song, "Parting," Mrs. A. H. Williams; Reading, "Life's Journey," Mrs. Turpen; Reading, "Woman's Sphere," an original essay, by Mrs. Drake, Summerland's favorite Librarian; Piano solo, Mrs. Sadie Morton, Recitation, "Beautiful Things," Mrs. Johnson; Recitation, "Court Scene from King Henry VIII," Miss Turpen, Piano duette, Mrs. Williams and Miss Sadie Morton; Recitation, "The First Palpitation of a Nice Young Man," Charles Dawbarn, Song, "Lullaby," Miss Turpen. The young folks were greeted with a good house, and all enjoyed the evening's entertainment.

Friday, October 17.—Morning Facts meeting. Mrs. Scott Briggs was followed by D. E. Smith, Mrs Hammatt, David Davis, Mrs. Sweet, E. T. Slight and Mrs. Dr. Nickless, in relating various manifestations which had come under their observations. Afternoon: Mrs. Edith E. R. Nickless, presiding; song by Dr. and Mrs. Rusk; poem by Dr. Dean Clark; lecture by Mrs. Logan on the subject, "If a Man Die, Shall He Live Again?" Mrs. Logan's lecture was a history of her life work, giving many narrations of her conversions of skeptics to the belief in Spiritualism. Dr. Clark followed on the same line of thought. Mrs. Nickless closed the service by giving tests. Evening meeting opened with remarks by Mrs. Scott Briggs giving an account of her work in San Francisco. Mr. Darling gave a history of his mediumship. Remarks were made by Mrs. Logan, Mr. LaFarer, Professor Loveland, Mrs. Nickless and Mr. Slight.

Saturday, October 18.—Conference. Afternoon, lecture by Charles Dawbarn. Evening, there was no gathering at the big tent. Mrs. Logan held a circle under her tent, and a reception was given at the residence of Mrs. Smith, where "Sunflower," through her medium, interested those assembled with her happy talk. More anon in next issue. Selkcin.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

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The present rate for telegraphic messages to Austria is about $3 a word. Mr. Heaton thinks that can be reduced to $1 a word. Frequent messages are sent, he says, costing $1,000, and one was sent a short time ago by a Londoner that cost $16,000.

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Ladies' Department.

Written for The Better Way.

The Music of Life.

LILLIAN E. ABBOTT.

What are we? We are strains of music
Struggling upwards through the air,
Dense fog sometimes do hang about,
And clouds seem lowered everywhere.

But upward soars the strain of music,
Sounding unto the highest chord;
Chords that are of angel's voices,
Tuned unto the harp of God.

Our little strain with all doth blend,
And all the whole, to ours, doth lend
The mighty powers, aye, of its song,
Which lifts our little strain along.

So life is music; full of sadness,
Full of joy and love sublime,
And each life, yea, makes up the music
That fills eternity with chime.

True life is love, then love is music,
All doth blend unto one tone;
Each contributes to the sweet harmony,
But harmony is one—is one.

Every strain is needed, therefore,
From chords with which our hearts are strung,
Not one note from this heartfelt music
Would God allow to be left undone.

"HIGH OR LOW TARIFF."

To the Editor of The Better Way.

I take it for granted that truth is what we are all seeking, and it is a conceded fact that the agitation of thought is the beginning of wisdom. There is also an ancient writer who says: "Get wisdom, and with all thy gettings, get understanding," and I would like to understand why it is that the remark made in a note under the above heading, in your issue of October 25th, as to benefitting one and injuring another is true unless the system under which we are forced to act is a false one? It is there said:

"Be that as it may, there never was a good thing accomplished yet, that while it benefited one, did not injure another."

I am glad to find the word "yet" used in a qualifying sense. "There never was a good thing accomplished yet," an inference that there is a law of life, of society, which understood and applied, will make it possible for the good of one to be the good of all.

Is not that the "better way," which we, as Spiritualists, seek and hope to find? That one statement, being true, which it is, condemns our whole economic system. Did not Mrs. Bible's control well answer "No," when asked if the spirit world could bring about the needed and desired reforms under our present economic or property system?

This has been the mistake of Christians, I mean the earnest souls who bear that name, and who desire the good of the race; they have tried to adjust and re-adjust without going to bed-rock, and shall we, as Spiritualists, continue to reiterate the same folly? Shall we continue to borrow of "Peter to pay Paul," and then to rob Paul to satisfy Peter? Shall we continue to deal with effects, still thinking causes beyond our reach?

Surely, then, we are not gaining wisdom from the failures of the past. What do I mean? I mean this: We cannot, under the present system, benefit one class of the people without injuring some other class; we cannot, under the present system, put down one evil without inducing as great, if not a greater evil in some other direction.

In illustration, I will take the temperance efforts that are being made, the effort to prohibit the manufacture as well as the sale of intoxicating drinks. If the Prohibitionists should succeed, and prohibition become a fixed fact to-day or to-morrow, unless there were changes made all along the line of reform to correspond, in other words, unless our property system were so changed as to reverse its principle of action, cause it to stimulate the moral and spiritual faculties, instead of as now acting directly upon the selfish tendencies of human nature, unless this was done prohibition would prove a curse instead of a blessing, would create greater evils than it would prevent.

"What, you must be insane to make such an assertion!" is the astonished exclamation of one who sees only one side of this question. No, I am not, my honest friend, I speak the words of truth and soberness.

What is the great question of this age? What but that of labor and capital? The labor problem—how shall it be solved? The rich are as afraid of it as were the slaveholders of the past of the anti-slavery agitators. The nation staggers under the labor problem now, and what would be the result if the complexity of that problem should be doubled?

"Oh, but prohibition would simplify it."

There is where you are mistaken. According to the Lever, a W. C. T. U. paper, there are 800,000 saloons in the United States. A fearful thing to contemplate. Eight hundred thousand gateways to destruction, eight hundred thousand places where men can madden themselves with the intoxicating cup, and then, if they have wives, go home and prostitute them, and, in many instances, lay the foundation to another life in the elements of lust and debauchery. What can be worse? you ask.

How many men, suppose you, are employed in these saloons? Not less than a million, and as many more in the wholesale establishments, in the manufacturing, etc. Not less than two million men thrown out of employment, and all who are dependent upon them left helpless. "Better die than engage in such business," do you say? Ah, but who has the right to kill them? They are here and have a right to live. We have now more laborers than the employment market can supply with work. At the lowest estimate, there are not less than two million laborers out of employment at all times, not the same two million all the time, but what amounts to that, say six million out of work one-third the time.

The poverty, the degradation resulting from so much enforced idleness is a constant source of danger to the country, and what would be the result if the number of unemployed were doubled? Remember, we are speaking of prohibition without provision for the honest employment of those now employed in the sale and manufacture of intoxicating drinks, and that could not be done under our present property system, for capital will not employ labor unless it can make that labor profitable, and that is why we have so many idle men now; those already employed produce more than can be profitably disposed of.

Such an accession to the ranks of labor would only reduce the price of labor till the price of what is now drank would go into the pockets of the employer, and the displaced men, with children crying for bread, would become desperate, would become robbers in our mountain caves, even till life and property would be nowhere safe, and where one crime is committed now under the influence of liquor, ten would be committed then under the pressure of desperation.

"Oh, that is all nonsense; we have land enough, let the saloon men go to work and make themselves homes, as others have done," says another. As others never need to do if we had a just system of society and the good of each was the good of all. Organized labor for the good of all would not subject mothers to the hardships of pioneer life and by enforced overwork rob the children of their need of vitality, thus enfeebling the next generation.

That is one view of the case, another is: If farmers' sons, men used to tilling the soil, often fail in their attempts to wrest a home from the wilderness, and after years of struggle are forced to succumb to the so often inevitable mortgage, what would saloon men do, how would they be likely to succeed?

Yes, it is true. Some families would be better off, but what benefitted them would injure others. Good men and women have tried for years to put down intemperance, but they have only made matters worse. They have raised the price of liquors, and thus increased the temptation to adulteration, till the poor who follow the Bible advice to drink and forget their poverty, are poisoned by adulterated liquors.

But I must not make this article too long, and if what I have written provokes thought, it will not have been written in vain. My object is to induce Spiritualists to get wisdom—the wisdom that will find and apply to society those laws of universal justice which will strike at the root of the evils we so deplore, and then the branches will wither of themselves.

"There never was a good thing accomplished yet, that while it benefitted one, did not injure another." If Spiritualists can be satisfied with such a system, one in which that benefits one injures another, they fall far short of their high privilege as workers in the field of progress. Where there is a will there is a way. Let us will to find the principles upon which a just system of society can rest, and then apply them.

LOIS WAISBROOKER.

"Take heart! the Master builds again—
A charmed life old goodness hath;
The tares may perish, but the grain
Is not for death."—Whittier.

"The world has caught a quickening breath
From heaven's eternal shore,
And souls triumphant over death,
Return to earth once more."—Lizzie Doten.

Written for The Better Way.

"OUR TOILING CHILDREN."

MRS. JANE D. CHURCHILL.

I have before me a little book with the above title, by Florence Kelley Wischnewetzky, and published by the Woman's Temperance Association of Chicago. As its name implies, in its pages may be found statistics regarding child labor in the United States. The wrong and evil resulting therefrom is also plainly set forth. I would that it could be read by every one in our broad land, for there must be a woeful ignorance on the subject. If the extent and enormity of child labor were generally known, I am sure it would not be allowed by the American people. That the children of the poor are oppressed and unjustly treated is evident. They are denied the privileges and pleasures of childhood, set at hard work from their earliest recollection, what chance have they of education or time for the many games of childhood. They know absolutely nothing of that period of human life that should be the most careless and happy. It is also during these years that nature builds up and perfects her growth in the human organism, and we can readily perceive that the hard labor required of "our toiling children," with the lack of outdoor exercises, must interfere seriously with her work in that direction.

When the people of this country realize fully that the children of the nation will be the future nation, their welfare will be more wisely considered, and justice will be done them.

One year ago the Rev. Mr. Brynton, of Boston, Mass., made the rounds of the poorer portions of that city, and found, he reports, children of the tender age of three years earning their living by basting pants; he says they are not isolated cases, but there are many such. If this state of things exist in the city of Boston, that boast of her enlightment and culture, we may be sure that it is to be found in all our large cities. Right here I would copy somewhat from the little book, "Our Toiling Children:"

"Mr. Theodare Guno, a journalist, is reported as testifying before the Bureau of Labor Statistics: I have seen children from four to six years sitting on the floors of tenement houses pulling threads out of clothing. The sanitary condition of these houses is terrible."

The following is the sworn testimony of cigar workers, taken from the same report: "All children in tenement house cigar factories work. I have seen those of nine and ten years old at work. I have seen children employed in tenement cigar factories varying in age from six to fourteen years; they have been kept from school, and been obliged to work almost any length of time, without any regulation as to time, and barely have time to go through with their meals. In the busy season any number of children can be seen engaged in stripping and preparing tobacco; their age range from five to fourteen; they work from eleven to fourteen hours a day, sometimes more. The physical appearance of the girls in cigar factories is such as we would find in some of the pauper schools that Dickens describes in England. When we take into consideration that they are to become the future mothers of the Republic, it bodes no good to the coming generation of workingmen."

This little book also tells us that children are employed in cruller bakeries, starting for these places at eleven o'clock at night and remaining there until four in the morning; they are from thirteen years old down to nine.

I would like to give the reports of the various factory inspectors as found there, showing the evils of child labor in those industries, for it is most cruel and atrocious, but space forbids. What I have recorded is but little of the inhumanity, cruelty and wrongs that is the portion of the children of the poor. If we, as a people, are callous and indifferent to their hard and miserable fate, if for the sake of humanity and justice we do not arise in all the strength of a righteous cause and demand that they shall have the privilege of education and the opportunity to attain healthy man and womanhood, if we do not do this from a sense of justice to the children, let us do it for the welfare of the country, our country, of which we are so proud, and whose future greatness depends upon the children. Let us assure an education to every child within our borders, that we may be a nation of enlightened, intelligent and robust people. Ignorance breeds immorality and crime, while knowledge leads to wisdom.

In closing, I would say to every person who reads this article to get "Our Toiling Children," and having read it, see if Spiritualism does not say here is a field in which you may labor, here are souls and bodies that you may save, little lives that you may rescue from a living death and early grave. I call upon you, Spiritualists, everywhere, to champion the cause of the children, work with all the energy and earnestness at your command to have the school age raised and existing school laws enforced. When parents are unable to support their children while at school, a law should be passed requiring the State to support them—it will be money well invested. It is cheaper to educate the children than to build and support reformatories and prisons.

Miss Abby A. Judson, a prominent educator, and formerly a teacher in Bradford Academy three years, in Plymouth eight years, and since then the founder of a seminary for young ladies at Minneapolis, Minn., of which she has been the principal for the past ten years, not long since, says the Haverhill, Mass., Gazette, changed her religious views by accepting the Spiritualist theory of life and destiny, which has led her to the surrender of her educational charge. She is the daughter of Adoniram Judson, the well known leader of the American Foreign Missionary enterprise, and missionary to the Burmese empire in 1811, passing to spirit life in 1850. She is his daughter by a second marriage to Sarah Boardman, who passed away on the passage home of the family, and her remains were buried in the Island of St. Helena. She was born in Burmah in 1835, and came to this country with her father in 1845. She became a member of the Baptist Church in 1852, and is now at the age of 55. She is a resident of Minneapolis.

Mary Campbell, "Highland Mary," was the intended wife of Robert Burns. She served as dairy maid at the house of Col. Montgomery, of Locnlea, Scotland. Shortly before the wedding was to take place Mary went on a visit to friends in the Western Highlands. She was taken ill and died on the return trip. The poem "To Mary in Heaven" contains a touching description of the parting by the Ayr, and the thorn tree which marks the spot where the lovers met is an object of reverence to the country people, who still call it "Highland Mary's Thorn."

"Among the pitfalls on our way,
The best of us walk blindly;
So, man, be wary, watch and pray,
And judge your brother kindly."—Alice Cary.

The American Non-Conformist says in an illustration, it's indifferent for whom we hurrah, whether high or low tariff. Either one crushes the laboring man and farmer. So it's tweedledee and tweedledum between Cleveland and Harrison.

If truth could be buried with the martyr, every great thought would have died at the stake.

MEETINGS.

BOSTON.

Dwight Hall, 511 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 11 a. m. Good speakers and mediums. Music by Prof. Peak. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave.

The Echo Spiritualists Meetings will be held in America Hall, 724 Washington street, at 10:30, 2:30, 7:30 and Thursday at 3 p. m. Unexcelled test and speaking mediums. Music. Dr. W. A. Hale.

Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Mathews, conductor.

First Spiritual Temple, Newbury street. School at 11 a. m., and 2:45 p. m. Public invited. Seats free.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec.

The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 290 Fulton st., where all are welcomed. Daniel Coons, Pres.

The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. S. Bogart, Pres.

A Conference Meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, No. 290 Fulton st. Good speakers and mediums. No admission and all welcomed. Mrs. S. Smith, Pres.

Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and South Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. M. Evans, Pres.

Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 381 Franklin avenue near DeKalb.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 3 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services, free; evening, 10 cents.

The Spiritual Progressive Society meets at Englert Hall, 67 Marshall avenue, Camp Washington, on the first and third Sunday of every month.

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CHICAGO, ILL.

Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmond will lecture at 10:45 a. m. and 7:45, every Sunday. Dr. Bushnell, Pres.

Mediums Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:30 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 93 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:45 p. m. every Sunday by Mrs. R. H. Gill.

Spiritualist services every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Peoria st. Mrs. S. F. DeWolfe, President.

Metcalf Hall, 159 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 93 South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual 'Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st.

FITCHBURG, MASS.

The First Society meet every Sunday afternoon and evening. Mrs. L. S. Loring, Secretary.

FT. WORTH, TEXAS.

The First Spiritualist Society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 918 East Fifteenth st.

GRAND RAPIDS, MICH.

The Religio Philosophical Society meet every Sunday evening at 7:30, at Greenwood Hall, 61 Canal street. Dr U. D. Thomas, President.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Mansur Hall, cor. Washington and Alabama streets. Thursday evening at 7:45. C. W. Colton, President.

The Mediums' Home Society meets at English's Hall, North Meridian street near the Circle. Sunday morning at 10:30 and in the evening at 7:30. Tuesday evening at 8:00 o'clock. D. A. Ralston.

MINNEAPOLIS, MINN.

Minneapolis Association of Spiritualists meets every Sunday at 621 Hennipin avenue. Children's Progressive Lyceum 10 a. m., fact meeting 11 a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., 11 1st ave. S.

NEW YORK, N. Y.

The People's Spiritual Meeting every Sunday evening at Mrs. Morrell's parlor, 310 West Forty-eight street. Mediums' meeting Tuesday 8 p. m.

The New York Psychical Society meets every Wednesday evening at 530 Sixth avenue. Speakers and mediums always present. The public invited. J. H. Snipes, president, 28 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m., 2:45 and 7:30 p. m. at Adelphi Hall, corner Fifty-second street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS.

The First Society of Spiritualists meet every Sunday afternoon and evening.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 50 Camp street, every Sunday evening at 7:30. J. W. Allen, President.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Spring Garden. Joseph Wood, President.

Keystone Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninth and Spring Garden st. J. S. Rowbotham, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front every Sunday 2:30 p. m. Conference and Lyceum. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at Keystone Hall, Third and Girard ave. Mrs. M. Brown, Pres.

Circle and conference every Sunday at 2½ and 7½ p. m. at southeast corner Tenth and Spring Garden streets. Mrs. Ryan, Pres.

PITTSBURG, PA.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:30 and in the evening at 7:45. Children's Lyceum at 2 p. m., at their hall, 6 Sixth street. J. H. Lohmeyer, Sec.

PROVIDENCE, R. I.

The Progressive Association meet every Sunday at Slade's Hall, at 2:30 and 7:30 p. m.; Lyceum at 1.

PORTLAND, ME.

The First Society meet every Sunday at Williams' Hall at 2:30 and 7:30 p. m.

SARATOGA, N. Y.

The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds meetings every Sunday evening at 7:30 in Keenan Building, corner Broadway and Third Streets. Ladies' Society and supper every Thursday.

Progressive Spiritual Association No. 2 meets at Star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WORCESTER, MASS.

The Association meet Sunday evening at 7:30.

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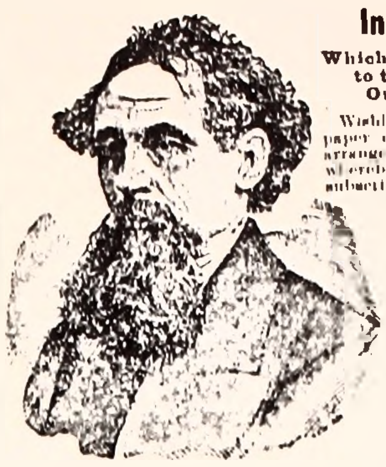

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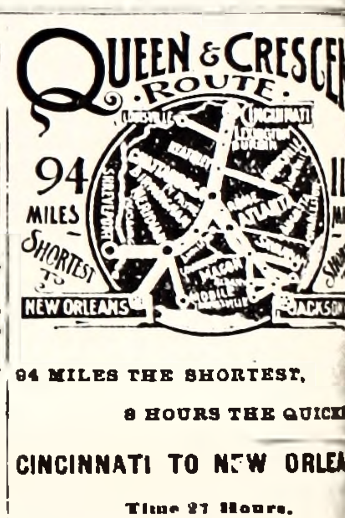

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BY J. WHITTEMORE, M. D.

CHAPTER XVII.

(Continued.)

Meantime Julian Grant was slowly but surely fading away from earth, he could live but a short time.

This was the state of matters all around when one evening just as it was growing dark and the street lights were appearing, Mrs. La Rue was walking in her garden alone. She was startled by seeing a figure close by her side. It was a woman closely veiled. The woman spoke:

"Madam, don't be frightened and don't make any outcry; I have something of importance to say to you."

Finding that the woman was a mortal she assumed a tone of contempt.

"Frightened indeed, woman, you don't know to whom you are talking; do you think to frighten me?"

"Yes, I do know to whom I am talking. But possibly you may not know who is talking to you."

"Nor do I care, I only want to know by what authority you intrude yourself upon me at this time?"

"My name was Jeanne Le Sueur when yours was Marguerette St. Ruth and afterward Mrs. Charles Grant, and I understand your name is now Mrs. Louis La Rue."

"For heaven's sake what are you here for? You swore that you would never come back to New York."

Mrs. La Rue was trembling violently. Then she added:

"You were a good girl and was well paid for your work. But if you want more money you can have it, only go away and stay, don't be coming around here any more."

"I am not here after money; I came to have a talk."

"But I will not talk with you, so go right away."

"No, no, madam, I must have a serious talk with you before I confess my crimes and yours as well—you can't evade me."

"Jeanne, you dare not confess, I have no fear of that."

"You will see what I dare to do, and what I can prove against us both. I'll have no more parley with you; I tell you, madam, that you must talk with me or hang with me. I didn't know but I might save you, but shall have to leave you to your fate, so good night."

Jeanne turned away. Mrs. La Rue was trembling so she could hardly speak, but she managed to say:

"O, Jeanne, don't go; come into this summer house and don't speak so loud, O, don't!"

Jeanne turned and followed her old mistress. When they were seated she asked:

"Do you ever go to confession, Mrs. La Rue?"

"Yes, every month or oftener."

"Have you confessed this murder?"

"Yes, in substance. The confessor excused me from naming the offense and gave me absolution without it in consideration of extra pay and other things."

"Now, madam, I know this confession and absolution is all humbug, delusion and fraud. No priest can forgive sin, or wash away the stain of blood from your soul or mine. But this is neither here nor there. I am going to confess my sin where it amounts to something. I have got the evidence together and shall make a clean breast of it. You reported that I stole the money and the watch and ran away. That watch and chain are not lost."

"Do you know that I can have you arrested for stealing?"

"Madam Grant, La Rue or whatever your name is, I dare you to do that; just try it on, madam. I didn't know but you might be reasonable and I might possibly save you from hanging. And now I will give you a little time for reflection. If you want to talk anything reasonable, go to-morrow evening to Dr. Harvey's office and I will be there to hear you."

"Do you intend that I shall be arrested there?"

"No, I have no such design. I wish to give you a fair chance for your life. I promise that you shall return as safe as you go; take my word for that."

"Dr. Harvey's office? Is there no other place?"

"No, nor any other time."

"Well, then, I will be there to-morrow night at seven."

"Now, if you fail me, I have arranged for that; you can't evade me if you try, I have everything fixed to my mind."

Then the miserable woman was left to herself, her thoughts were very busy. She had always been very prolific in expedients, and by her various arts and cunning maneuvers she had wriggled herself out of many close places, and she did not even now despair. The most serious thing now was, she did not quite dare to consult her favorite lawyer. Although he had very little conscience and had been her paramour she doubted a little whether he would compound the crime of murder. Then she reflected that she had committed this terrible crime for the sake of Julian, and what a world of trouble he had made for her, and that he was now in an almost dying condition and in his lucid moments almost hated her, she felt that the way of the transgressor is hard.

But she did not quite despair, it was not in her nature to despair. She would keep her appointment, perhaps the woman could be bribed not to confess, she had been once and may be again. When a girl she would do any thing for money; she was probably poor now. She had money enough now and when Julian was dead she would have all his millions, he had no other heir. Probably after all Jeanne is only after money. She shall have all she asks. She said to herself with great self-confidence:

"I have never failed yet and will not fail now, money will carry me through even this."

That night Mrs. La Rue slept but little. She always kept her sleeping apartment well lighted and her maid slept on a cot close by her bed. She was not only more than usually nervous because of her interview with Jeanne La Sueur, but before she reached the house coming from the garden she saw a form flitting before her which had long disturbed her. The same spirit came in the night and talked to her. She did not know that her maid was a medium. While the girl slept close by her she heard a voice that she knew too well. It was the voice of kindness, but that did not overcome her fears.

"O, Marguerette," said the voice, "I pity you; only now try to do right and I forgive you and will help you."

She was very little refreshed from the night's rest. Early in the morning she visited the sick room of her son. Julian had had a bad night. Dr. Harvey was already with him. He was just then in what appeared a painless delirium. He knew no one but fancied himself well again kept incessantly talking after his old methods of business. Addressing his mother, he said:

"Glad to see you old fellow, any trade in you to-day? I'll be up soon. They say I have been most dead—that damned widow, you know! I'll fix her when I get right. You know Harvey, of course you do. He's got to be a great doctor. He's a big fellow, weighs half a ton. Had's brought me out in great shape; I smashed a million on him! Now, sir, I make you that astounding offer; its worth twice that, but I've another bite on my hook. Do you want it, sir, the offer cannot stand an hour?"

Then he called for wine and for brandy and cursed some imaginary servant for delay. Then he became furious and struggled to get out of bed. After a while he became exhausted and sank into an unquiet sleep.

[To be Continued]

Written for The Better Way.

SO-CALLED THEOSOPHY VIEWED PRACTICALLY.

BY G. S. LINCOLN.

Theosophy is a good word—it means divine knowledge. It has been perverted by Madame Blavatsky, so as to be applied to on effete Hinduism.

A short time ago I wrote an article on Spiritualism and Theosophy, in which I expressed the desire to see more harmony in the ranks of occult students. Since then some one—a Stanley de Jastrzebski, F. T. S.—has commented on my article. I think that justice demands me to refute some of his assertions.

The sect that has taken possession of the name Theosophy has no right to claim it. They are not Theosophists in any true sense of the word: they are Hinduists, and Hinduism comes as near to true Theosophy as sewer gas comes to good mountain air.

Of course, this article will be branded as one more "vial of wrath" from a Spiritualist, but, kind reader, please consider and come to your own conclusions on the subject.

The Hinduists make pretentious claims and give glittering generalities—they claim almost God-like enlightenment, and look down upon us with the same pity that the fanatical Christian scientist evinces toward the spiritually blind, or that the bigoted Trinitarian shows toward his more liberal brother, the Unitarian.

Metaphysical speculations have cursed, and still continues to curse, the human race. Hindu speculations are on a par with those of the great philosophers (?) who could not see how one and one could make two. What we want in the pursuit of truth is fact, not fancy. Now, we will give some facts that prove Spiritualism and disprove Hinduism.

Clairvoyance is the power or faculty of seeing spiritual things. Most clairvoyants can see the spirits of their departed friends, and can spiritually converse with them. They describe the spirits of departed ones whom they have never seen in the body, so that no doubt remains as to the spirit being present. Many clairvoyants have had the privilege of seeing a spirit separate from the body at death, and have seen the same spirit from day to day afterwards, and talked with them.

Psychometry is a faculty closely allied to the foregoing one. A good psychometrist will describe accurately a living person from a lock of hair or other article of the person to be described; will also tell from such an article whether the person is in spirit life or not. When we find that they are accurate in describing living persons, we can rely on them to describe spirits also. This they do in such a manner as to cause every doubt on the subject to leave our mind.

Taking these two faculties together, we have a positive rebutal of the Hindu idea that a man's higher principles go into a state of mental bliss while his shell or spook still lingers in the earth plane, to fool people, till it slowly disintegrates.

Another class of evidence to offer in the behalf of the philosophy of Spiritualism is that of people whose spirits have been out of the body for a time and then returned again, the spirit being aware that they had left the body, and seeing during their absence from the body the spirits of their departed friends and conversing with them and seeing persons still in the flesh, and being able in some rare cases to manifest to them. The bugaboo of the highly spiritually developed society in Central Asia has been exploded.

All spiritual facts and occurrences go to prove that our philosophy is essentially correct, while, on the other hand, Hinduism can show no facts whatever, and they only offer the vague speculations of the ancients who thought we had a flat earth, and did not know as much about science as the average ten-year-old school boy. A pretty basis for the assumptions that they make.

The next Hinduist who offers an article should offer something as proof that could be verified without borrowing from effete speculations of an ignorant age.

Colonel Olcott has made Hinduism respectable, but there is too much assumption and not enough fact. A person, unless he is much above the average in mental power, will become dumbfounded after reading a few books on Hinduism. The big-sounding words will cause him to open his eyes in wonder and conclude mentally that a Hinduist is one who has divine knowledge of the divinest kind. Of course, over-credulous people will be gulled by the magnificent claims of Hinduism.

There are many things to be admired in the so-called Theosophy (Hinduism), but the higher Spiritualism embraces it all, and much more, too, that tends to enlighten and improve the race. The better Spiritualism is the only thing that can honestly use the name Theosophy.

Look at the race in Hindustan; they had the wonderful religion for ages, and where are they now? They are as low in the human scale as they can descend, showing conclusively that Hinduism does nothing to elevate a race.

I hope that all students of the occult will work together in harmony, but they had best shun as debasing all superstitious vagaries of the past; they cannot benefit us in any way, and they can do us a vast amount of harm. Meanwhile, let the Hinduists dream their idle and absurd dreams, and tell us that we will never be re-incarnated if they wish. We will study occult science in the light of modern knowledge, aided by common sense, and abide willingly by the result.

TID BITS.

Every mortal's mental and moral calibre has a limit with which his power of comprehending truth and moral unfoldment are in accord.

An Irishman was asked how he liked free America. Oh, bejabers, answered he, if ye tell the truth about a man here he sues you, and if ye lie about him he does the same thing. What is the good of a free country if ye can't talk as ye plase?

The Japs administer the oath by cutting the witness' finger and taking blood to seal the swear.

A "Liberalist," so-called, is generally most illiberal and intolerant of the opinions of others. A "Free thinker," by the same standard of judging, is one whose freedom to think is so circumscribed with matter that he is a slave to his environment, and can think of nothing beyond, or superior to, matter. The freest thinker is the broadest, and most modest.—Golden Gate.

Mediums sense psychic influences as ordinary mortals sense atmospheric influences.

Only great men testify to the immortality of the soul. Fools and idiots deny it. Schuorpske.

J. W. Fletcher, of Saratoga, N. Y., in Golden Gate, thus defines Spiritualism and Theosophy. "Spiritualism is a demonstration of the fact of immortality. Theosophy deals with the general law of immortality and the knowledge consequent upon it."

"But he has made money, though," is a recommendation that will silence all further comment on a man, whatever the subject, and forgive all past errors. But whether it will silence conscience and secure an unmortgaged spiritual home is another question.

Most falsehoods, like poorly lighted fires, will go out of themselves if we cease to blow them.

If you want to know anything about God or the devil, says Mrs. Luther, study yourself. You'll find out all about these two individuals that you wish to know by following that rule.

Charity, the golden chain that reaches from earth to heaven, should be the mainspring of every action, then earth would be a paradise, and hell a fable. St. Paul places it at the head of all the Christian graces, and we make it the key-stone of the entire superstructure.—Masonic Chronicle.

How They Testify.

"All the subtleties of metaphysics," said Rousseau, "will not make me doubt the immortality of the soul for one single moment. I feel it, I wish it, I hope for it, I will defend it with my latest breath." At all periods all nations have agreed about this belief.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, says: "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, of the manifestations of which I have given an account in my work, I have within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Richard Whately says: It is when considered as a passage to another world that the contemplation of death becomes holy and religious; that it is calculated to promote a state of preparedness for setting out on this great voyage. It is manifest that those who are engrossed with the things that pertain to this life alone, who are devoted to worldly pleasure, to worldly gain, honor or power, are certainly not preparing themselves for the passage into another; while it is equally manifest that the change of heart, of desires, wishes, tastes, thoughts, dispositions, which constitutes a meetness for entrance into a happy, holy, heavenly state the hope of which can "mate and master the fear of death," must take place on earth; for, if not, it will not take place after death.

A Song of Ten.

[Ten recent incidents of "clerical error" may be briefly summarized]:

Ten little parsons, preaching love divine,
One kissed his servant girl, then there were 9.

Nine little parsons, preaching sinners' fate,
One kissed his neighbor's wife, then there were 8.

Eight little parsons, smoothing paths to heaven,
One kissed his boarding-mistress, then there were 7.

Seven little parsons, exposing Satin's tricks,
One starved the children, then there were 6.

Six little parsons, preaching Christ alive,
One got slinging arsenic, then there were 5.

Five little parsons, preaching sin no more,
One shot his sexton, then there were 4.

Four little parsons, preaching calvary,
One got horse-whipped, then there were 3.

Three little parsons, preaching Christ as true,
One cut his baby's throat, then there were 2.

Two little parsons, following the Son,
One beat his child to death, then there was 1.

One little parson, just for pious fun,
Eloped with the deacon's wife, then there were none.

Ten little devils thus caring for their own—
Delighted for the chance to pick a parson's bone.

Take warning thus ye parsons, and practice what you preach,
Otherwise Old Nick will get you, every one within his reach. —Exchange.

The Language of the Flag.

To "strike a flag" is to lower the national colors in token of submisson.

Flags are used as the symbols of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners.

A "flag of truce" is a white flag displayed to an enemy to indicate a desire for a parley or consultation.

The white flag is a sign of peace. After a battle parties from both sides often go out to the field to rescue the wounded or bury the dead, under the protection of a white flag.

The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

The black flag is a sign of piracy.

The yellow flag shows a vessel to be at quarantine, or is the sign of a contagious disease.

A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of the men.

Dipping the flag is lowering it slightly, and then hosting it again to salute a vessel or fort.

If the President of the United States goes afloat, the American flag is carried in the bows of his barge or hoisted at the main of the vessel on board of which he is.

Written for The Better Way.

Heredity.

BY THOMAS COOK.

Your correspondent, friend Severance, in No. 11 of THE BETTER WAY remarks: "Most God believers believe they had an existence before they took on the physical body. Now that idea conflicts with the law of heredity."

For aught that we can see heredity would be the same in either case. But that we all had a prior existence ere entering this body, both spirits, nature and reason affirm. The body that I saw Mr. Severance in in Milwaukee, some seventeen years ago, I should not see were I to meet him to-day. Both he and I have had two entire and complete bodies since that period. As St. Paul said: "I die daily." And we get renewed daily also. This is prior existence. Jesus says: "I came down from heaven;" therefore all came from the realms of spirit; otherwise there is no spirit world. And if our existence dates from physical birth, it also ends at death. For every thing in nature that had a beginning must have an end. The body, a form, began, changes, dies. But matter and spirit never had any beginning, so can have no end.

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TESTIMONIALS.

CHICAGO, ILL., July 24 '90.—I have just read your reproduction of Lacy's Warnings. In reproducing this book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary in our work. MOSES HULL.

ST. LAWRENCE, N. Y.—I am wonderfully pleased with the book. CHAS. CARTER.

MT. LEBANON, N. Y.—Sparkling with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more that is to be. The wonder is heightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

"These messages will be found of interest to all students of psychic lore."—Golden Gate.

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PHILOSOPHY AND PHENOMENA.

Concluded from Page 1.

the edge of the page. Fifty-eight years ago we were schoolmates together, before—as we called him then—"Uncle Bob Harrison." Since then I have no remembrance of ever meeting Maggie, nor has she been a presence in my mind since the days of our schoolmatehood.

Never in the history of the race has the shaping hand of destiny been more visibly felt and known in the affairs of men. Superstition under the patronage of procrustean theories has hung as an Alpine glacier over the race, freezing into a stiff rigidity the impulse of all freedom, making of the race a mechanized automaton, until the colonization of induction in this age, as the finishing process of exact thought.

The dualism of an Ormuzd and an Ahriman, a Jehova and a Belzebub, the modern God idea and a Devil, are all deductive theories, without one scintilla of inductive proof, that one of these anthropomorphic personages exist or ever had an existence. Out of this dualism, or more correctly from the dualism of priest and king, has all this dualism been born which has hung as a black cloud of Cossacks on the horizon of human civilization.

Not in all these is there one that provides a democratic God or a republic of heaven; but each and every one of these theories provide a kingdom of heaven as autocratic as the Russian Czar, a kingdom of hell for a Satan, both in deadly conflict, in doing each other the most harm. And to the critical student it is a well-known fact that the more the religion a man has of any one of these surreptitious "word of God" theories, the hotter is his hell for the man who has some other kind of a religion than his. It is only the man whose religion quadrates with the known, who does not provide devils and hells for people of slower or faster transformation. No known can be reached through the fogs of metaphysics. It can only be reached through the phenomenal interrogation of nature; and which nature supplies in phenomenal amplitude, every elementary being that the human life hinges upon. A known being is a known equity, unprovisional of tyrannies, kingdoms and potentates — sovereigns over life and death, but is a rank individualism—a free republic, returning to each the dues of his own exertion.

When the fastly recruiting army at the roll call of destiny becomes warmed with the enthusiam of "Delenda est Carthago!" not that Carthage shall be wiped out, but theory, compelling the inquisitorial master hand of inductive analysis to deterge from theory, the error than inferems includes in it, when halted without the temple of the known by the prejudiced egotism of its captains and founders.

As a votary of the inductive philosophy, it is with me a logical apothem that inference cannot discover a known truth; its function as a mental force cannot, nor it never has lifted the mind any closer to the known than to a faith and opinion of the knowable; and it is at this station at which investigation has been halted and the mind of the race been made to cluster around some center of theory, and in this vortex of servitude robbed of the free exercise of thinking and thereby freedom and the happiness it composes.

"Reason and truth like two broad seas
Yearn for each other with outstreached arms
And roll their white surfs higher every day."

Written for The Better Way.

OUR WORKERS.

BY W. F. PECK.

The letter from brother Howe in The Better Way of Oct. 4th, touches a most pertinent question and one of special interest to all who have the cause of Spiritualism at heart.

The meager pay doled out to those who devote all their time and talent to the upbuilding of the cause we love is a reproach to Spiritualism and to its many believers who are blessed with a sufficiency of this world's goods. The same talent which in the orthodox pulpit or courts of law would command anywhere from five thousand dollars a year upward, receives on the spiritual rostrum the pittance of from ten to twenty-five dollars per Sunday, or, say, five hundred to twelve hundred dollars per annum, provided it is steadily employed which is not always the case. Even this small sum must be greatly reduced in the payment of railroad fares, for our spiritual societies, with few exceptions, will not engage a speaker for a longer period than a month at a time, and some of them demand a change every Sunday. Think of a lecturer speaking in four different places in as many Sundays in the month and receiving from ten to fifteen dollars per Sunday out of which she had to pay her railroad fare and board herself part of the time, for some of our societies will not entertain their speakers only from Saturday to Monday.

What inducement is there for really first-class talent to devote itself to this work? As brother Howe intimates, no one can afford to give up a sure and paying position for the uncertainty offered in the public work. That we have so much ability displayed upon our platform is a striking illustration of the spirit and the self sacrifice and devotion to principle of our workers. If, as brother Howe intimates, the brilliant talents of brother Willard Hull are to be lost to the spiritual platform because of this uncertainty of obtaining a livelihood thereon the loss will be a sad one to us. Yet no one can blame him that he should feel that his duty to himself and family should outweigh his duty to the cause he loves and adorns.

A few of our speakers are comfortably maintained and manage to accumulate a little each year, but none of them receive a compensation commensurate with their abilities or the amount of good they do. Brother Howe himself one of the most noble minded and amiable of men, and one of our oldest and ablest speakers as well, has, if I am not mistaken, been tempted more than once to turn his talents in other directions because of the hardships that constantly attend the path of the public worker. Three times has the writer of this article left the public field in discouragement and sought to employ what little ability he possesses in secular pursuits, and each time was he forced back upon the rostrum by his spiritual influences and circumstances over which he had no control.

I have now in mind two of the most brilliant advocates our cause has ever had, who, realizing that duty required them to make provision against old age, left off active public work and adopted the medical profession and are receiving probably ten times the remuneration which the platform afforded them. I call to mind several others who have adopted other business pursuits for the same reason.

We are all familiar with the retrograde movement of two of our ablest workers a few years ago from the spiritual rostrum to the pulpit. Neither of them acknowledged any change of conviction or faith, but left us because of the pressure of physical needs. They could no longer endure the unsettled life of an itinerant and yielded to the desire for a home, a settled abiding place, and the inspiration and support of a settled congregation.

I am fully persuaded that one of the greatest drawbacks to the progress and permanency of Spiritualism is the restless, not to say fickle, demands of the Spiritualists themselves. As I have already said, societies will not engage speakers for a longer period than a month and some demand a change every Sunday. Such a plan is not only unjust to speakers, but is, I am persuaded, injurious to the cause as well. It is unjust to speakers because it deprives them of anything like a home life and fills their minds with the worry which comes of constant change. It is injurious to the cause, it does not inspire the speaker with the local interest which a longer residence among his congregation will bring. Then, again, the unsettled state of mind produced by such conditions is inimical to the best work of which he is capable.

I believe that the practice of settling speakers for at least six months or a year would be a grand step toward placing Spiritualism on a sound and permanent basis. They would then be freed, for a time at least, from the constant apprehension under which they labor, could settle down to the enjoyment of domestic life, and save the money which now goes to enrich the railroad companies.

Very much more might be said to the same effect, but I must not intrude further on your space.

Brother Howe asks the question "Why is this?" and gives an interesting and philosophical solution. Without seeking out antecedent causes I would say that the conditions complained of are largely owing to the indifference of a large proportion of Spiritualists to the good of the cause and the welfare of the workers. Especially is this true of those who have ample means at their command. If wealthy Spiritualists felt the same enthusiasm and love for their faith that wealthy Christians do for theirs, this condition of things would be greatly modified. Oh, for a few more such men as M. S. Ayers whose deep devotion to principle has laid a foundation for an immortal name even in this life, and future generations will rise up and call him blessed.

As a rule, the most devoted of our people are those in moderate circumstances. Many of them do all they can, and some do more than in justice to themselves they ought to do. This has been true of every reform in its inception and will probably continue so until the end of time.

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

Pocket Barometers.

Pedestrians with an inquisitive turn of mind have carried pedometers for some time past. The individual who owns an umbrella now comes forward with a pocket barometer. The tourist who ran across the first man in his rounds who carried a pocket baromer today. The gentleman was a "commercial tourist." He took the barometer, which, by the way, was attached to a Dickens chain, from his pocket, consulted it and said: "Well, I guess I'll take my umbrella to-day. Pocket barometers are carried in Ireland.—Albany Journal.

PUNGENT PARAGRAPHS.

Sam Jones, the revivalist, says that every man that attempts to imitate him makes an ass of himself.

⁂

Sir William Vernon Harcourt, whose sharp tongue makes him unpopular, once figured in a curious incident. Four men agreed each to invite to a club dinner the most disagreeable man of his acquaintance, and all four invited Sir William.

⁂

A CRAFTY EUCHRE PLAYER.

Old Trumpley and pretty May Sweetly were playing euchre.

"Do you know," he remarked, "that whenever you hold the joker, your lover is thinking of you?"

Whenever May found the joker in her hand she could not help blushing.

Old Trumpley watched her face. He won most of the games.—Light.

⁂

The roller skating mania has just broken out in London again. It is a good fall amusement.

⁂

It is reported that three nails of the true cross have been found in a very singular place, namely, in the ruins of a theatre at Zurich, which was burned down. They were in a little ivory casket of admirable workmanship, together with a manuscript of parchment, and were bricked up within a little cavity of the substructure. It is presumed that these relics were hidden by monks during the reformation. If the search be continued it is probable that they will find some nails that were used in making the fence around the garden of Eden.

⁂

EXPECTING TOO MUCH.

Mistress—Sakes alive! You have cooked that turkey that I got for Thanksgiving instead of the roast the butcher sent.

Servant—Sure, Oi didn't know it was th' mate ye wanted for to-day.

Mistress—You might have known that I wanted the turkey saved for Thanksgiving without my telling you.

Servant—Moight Oi, indade! Did yez expict ter git a moind rader for three dollars a wake?—N. Y. Sun.

⁂

In Buenos Ayres the police alone have the right of whistling on the street. Any other person whistling is at once arrested.—Indianapolis Journal.

⁂

LIKELY TO STARE.

Lieutenant (just returned home)—Anyone been here?

Servant man—Yes, your intended and her mother. They said they would like to look round the apartments of the Herr Lieutenant!

Lieutenant—Well, and——

Man—So I showed them round, but there was nothing that seemed to interest them particularly until I fetched out the photo album with our conquests, you know; didn't they stare!—Fliegende Blatter.

⁂

The tariff bill is a law. Everything has been taxed except key-holes and Bibles. This leaves an opening for the Christian to smuggle himself into heaven. St. Peter is a free-trader.

⁂

The largest room in the world, under one roof and unbroken by pillars, is at St. Petersburg, it is six hundred and twenty feet long by one hundred and fifty in breadth; by daylight it is used for military displays, and a battalion can completely manœuvre in it, 20,000 wax tapers are required to light it; the roof of this building is a single arch of iron.

⁂

THAT WOULD BE AWFUL.

"Wouldn't you like to be born again," asked a Minneapolis clergyman of a Sunday-school scholar in that city.

"No, sir."

"Indeed!" replied the minister, greatly surprised. "Why not?"

"Because I might be born in St. Paul the next time."—Chicago Inter-Ocean.

⁂

Mr. Petrie's excavations in Judea have established two facts; first, that the names of places are no proof of their identity with the places of the same name mentioned in the Bible; secondly, that if we are to learn anything of pre-exilic Israel in the Holy Land it must be with the help of the spade.

⁂

The cause of sun spots is held to be the result of increased electric activity on the sun.

⁂

Maud—What do they mean by reciprocity?

Claude—Now, if I was to kiss you and you should kiss me in return, that would be reciprocity.

Maud—Why, it's nice, isn't it? I thought it was something bad.—Life.

⁂

Old Commodore Vanderbilt used to play with the mind reader, Bishop. That is, it was a favorite trick of the commodore to place a hand on the boy's head and demand the price of some railway stock. As often as not young Bishop gave a correct answer, and the old financier was deeply puzzled by the feat.

⁂

Mother of spoiled child—I am greatly obliged to you for bringing my boy back.

Organ grinder—I traida he teacha monk bada tricks.—N. Y. Weekly.

⁂

An Albino or white lion was born recently in John Robinson's circus at Deer Lodge, Mont. There is not a spot or blemish to mar its immaculate color. A white lion has never before been boasted of, though Albinos among men, women, birds and some animals are common enough.

⁂

"When regeneration approaches maturity in man he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state," says The Flaming Sword. And to which may be added, if he hasn't this he turns anarchist.

⁂

There is a story of a pastor, who, at the opening of a new chapel, favored his congregation with a minute account of the structural features of the sacred edifice in which, for the first time, they met. "It was in the Ionic style," he remarked, "with a composite vestry and Corinthian fixings. Over the portico," he added "was a pediment tower, over that a cupola and on the top of all a mortgage, which last, my brethren," he concluded, "being clean contrary to the rules of architectural proportion as laid down by Professor Vitruvius, I hope promptly to remove by a liberal collection."—La Citoyen.

⁂

Anxious mother—I want an order to send my daughter to an insane asylum for treatment. She is going to marry a man thirty years older than herself.

Judge—Why, madam, girls marry old men every day and are not considered insane.

Anxious mother—Yes, but the old man my daughter wants to marry is poor.

⁂

General Booth, of the Salvation Army, has decided to form a great matrimonial agency. He is shocked at the number of spinsters who would make good wives, and he is determined to undertake, on a large scale, the introduction to each other, in an honest way, of men and women who desire to marry.

⁂

ENVIRONMENT

He softly kissed her velvet cheek,
Though dreading he would rue it.
No word of censure did she speak,
But suffered him to do it.

The ardent lover, growing bold
When he so gracious found her,
Proceeded, as the night was cold,
To put his arm around her.

He pressed her close and whispered low,
"You don't object, my treasure?"
The blushing maiden answered, "No,
I rather like the pressure."

And she might to herself confess,
The while her heart was bounding,
That all our earthly happiness
Depends on our surrounding.

—Cape Cod Item

MOVEMENTS OF MEDIUMS.

Mrs. Eugene Boste has located at 54 Dwight street, Boston.

Dr. W. L. Jack may be addressed at 16 Beacon street, Boston.

Mrs. Carrie E. S. Twing speaks in Newburyport in November.

The address of Dr. F. L. H. Willis now is 56 Ave. B, Rochester, N. Y.

J. W. Kenyon and wife are booked for November at Bedford, Mass.

Address W. J. Colville, Gedney House, Broadway and Fortieth street, New York.

J. Madison Allen of 400 West Hunter street, Atlanta, Ga., is speaking in Springfield, Mo.

Dr. and Mrs. Nickless will remain in Summerland a short while after the camp meeting.

Mrs. Abbie Burnham may be addressed for engagements at 550 Tremont St., Boston, Mass.

Miss Jennie Leys will speak for the Portland, Me., Society the last two Sundays in November.

Dr. and Mrs. Nickless's address will be San Francisco, Cal., for the month of November and December.

G. W. Kates and wife may be addressed until further notice at 2234 Frankford Ave., Philadelphia, Pa.

Charles Dawbarn speaks for the First Spiritual Society of San Diego, Cal., till the middle of November.

Miss Jennie B. Hagan speaks during November in Washington, D. C. Address, South Framingham, Mass.

Hon. Sidney Dean will speak in Worcester, the Sundays of November; in Springfield dur-during December.

W. F. Peck lectures in Somerville, Ct., Oct. 26th; November, in Springfield, Mass.; December, Willimantic, Ct.

A. J. Van Duzee and his estimable wife are serving the Spiritual Society of Dayton, O., for the month of November.

Dr. J. M. Temple, healer and platform test medium, is located for the winter at 544 North High street, Columbus, O.

Bishop A. Beals lectures at Detroit, Mich., during November for the People's Progressive Spiritual Society, at 31 Monroe Ave.

Edgar W. Emerson will lecture and give tests the Sundays of Nov. for the Union Society of Cincinnati Address him at 468 Baymiller street.

Mrs Carrie Twing is laboring in Newburyport this month; in December she goes to Haverhill and Brockton, and in January to Pittsburg, Pa.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

H. H. Warner speaks in Fitchburg November 9th and 30th; West Duxbury November 16th; Plymouth November 23; Brocton December 14th; Lowell December 28th. Address 9 Bosworth street, Boston.

Dr. J. K. Bailey is on a southwestern trip. En route he spoke at Almond, N. Y., October 5th; West Salamanca, N. Y., 9th; Steamburg, N. Y., 10th; Columbus, O., 13th; Dayton, O., 19th; Richmond, Ind., 20th; Little Rock, Ark., 26th and 29th.

J. Clegg Wright is engaged as follows: November in St. Louis; Mo.; December in Indianapolis; Ind.; January in East Saginaw, Mich.; February in Grand Rapids Mich.; New York City and Cincinnati the rest of the season till July 1, 1891.

F. A. Wiggin lectures in Haverhill, November 2d and 9th. He attends the Vermont State Convention at Hyde Park, November 15th and 16th. He will speak in Cambridgeport November 23d and 30th. All his Sundays are engaged till June, 1891.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to The Better Way, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

Persons or societies in Oregon, Washington or Northern California wishing the services of Moses Hull, or Mattie E. Hull, or both, for one or more lectures, can secure their services for the last half of October or the first half of November by writing soon. Address, Portland Oregon.

Helen Stuart-Richings speaks for the Mediums' Home Society of Indianapolis the five Sundays of November; for the Union Society of Cincinnati during the month of December, and desires an engagement for the month of January, 1891. Address: Roosevelt House, Indianapolis, Ind., until Dec. 1st.

Mrs. Mary C. Lyman is the regular engaged speaker before the First Society of Spiritualists of Watertown, N. Y., who meet at 2 and 7 p. m. each Sunday at the Davis St. Temple. She also lectures at Fulton every Wednesday evening of each week, and desires further engagements on other week day evenings in other places near her home.

Lyman C. Howe speaks in New York the five Sundays of November and Philadelphia the Sundays of December. He will answer calls for week evening lectures at accessible points from these cities. Address while in New York care of Henry J. Newton, 128 West Forty third street. He is engaged in Meadville, Pa., for the Sundays of January, 1891, and in Pittsburg, Pa., the Sundays December, 1891.

B. F. Poole, Clinton, Ia.—Dear Sir: After giving the Spectacles and Magnetised Compound you sent me last July a thorough trial, I found them just what I needed to rest my eyes. The Magnetized compound did so much for me that my eyes are in good shape now. I call them entirely cured, and your Melted Pebble Spectacles are perfection. May the good angels help you is the wish of your spiritualistic friend. Mrs. A. M. Chapin, Norwich, N. Y.

Gone Home to Rest.

Caroline Esther Smith, Mrs. Howard of St Charles, Illinois, passed on to spirit life Oct 20, 1890.

She was born in Hanover, Chautauqua county, New York, May 18, 1811, and was married to Leonard Howard, January 27, 1848. In 1857 she became a believer in spirit return and communion. She was convinced of the truth by the return from spirit life of her son, who, before he went, promised to come back and manifest himself, which he did.

For over thirty years Sister Howard kept to the faith, and was ever a kind friend to mediums. Herself an excellent medium, she was the means of giving joy and comfort to many a sorrowing heart during a long and active career.

When the angel came he found Sister Howard ready to go home and rest, for she had done her work and was only waiting for the summons.

The funeral services took place last week. The remains were laid away by loving hands in St. Charles' cemetery. There was no display, but dear friends crowded round the grave and bade a sweet good bye. Miss Emma J. Nickerson of Chicago, conducted the services and in well chosen words bore testimony to the beneficent life of sister Howard and the glorious faith which had sustained her in all earth's trials.

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You can send a postal card to Dr. S. S. Baldwin, 145 West Fifth street, Cincinnati, O., and he will send you all needed blanks and full instructions. The time required to get up a local council need not interfere with your other business. The membership of local councils of course, need not be confined to Spiritualists alone.

DR. FELLOWS

Address, Dr. R. P. FELLOWS,
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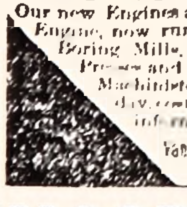

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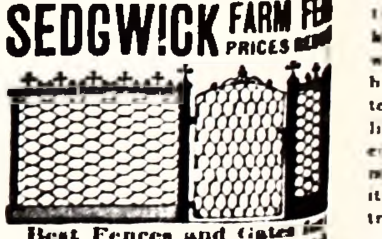

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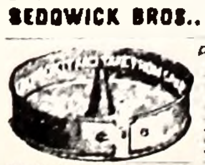

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